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ABSTRACT

This guide provides an opportunity for students and teachers of all racial and ethnic backgrounds to gain a more in-depth perspective of United States history by revealing the hardships, struggles, and contributions of Asians. The materials and lessons contained within this guide supplement the U.S. history textbooks currently in use at the eighth grade level. The Guide is prefaced by a general statement of goals and objectives for teachers. The lessons are arranged chronologically and topically. Each lesson is prefaced by a page or two suggesting (a) the Textbook References; (b) the Supplementary Reading to be read by the student with each lesson; (c) Assignments and Activities for the lesson; and (d) additional References. Each lesson is concluded with a set of vocabulary and questions based upon each Supplementary Reading. Included in the Guide are other materials which the teacher or student might find useful and enhancing: (a) "The Chinese and Japanese in America: A Chronology"; (b) "The Chinese and Japanese in America: A Biography" outlining the achievements and contributions of outstanding Asian-Americans; (c) a general "Bibliography of Books on Japanese and Chinese Americans"; (d) a list of books pertaining to Chinese and Japanese available in the Richmond Public Library; (e) a "Glossary of Terms"; and (f) a reference guide on pertinent audiovisual materials. (Author/JM)

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ASIAN AMERICAN STUDIES PROJECT

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THE CHINESE AMERICAN EXPERIENCE

AND

THE JAPANESE AMERICAN EXPERIENCE

SECONDARY LEVEL GUIDE

GRADE 8

BEST COPY AVAILABLE

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RICHMOND UNIFIED SCHOOL DISTRICT

CURRICULUM PREPARATION

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August 1973

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PURPOSE

Traditionally, the course of study for United States history had omitted the significance and influence of persons of Asian ancestry. In order to provide a more realistic view of United States history, the hardships, struggles and contributions of Asians need to be revealed. A quick glance at a typical United States history textbook will show that there is little mention of the role played by Asian Americans in the past and present, although it is widely known that the lives of these people are intertwined in the story of the United States.

This guide provides an opportunity for students and teachers of all racial and ethnic backgrounds to gain a more in-depth perspective of United States history. Students will have a better understanding of other peoples who have made contributions to our society. Hopefully, misunderstandings will be dispelled and positive attitudes and values about Asian Americans will be acquired.

GOALS AND OBJECTIVES

GOAL 1.0

To provide students with factual and conceptual knowledge related to the idea that anti-Asian prejudice, violence, and discriminations, which has heavily colored Asian-American history, were racially motivated.

Objective 1.1

At least 60 per cent of the students will orally or in writing identify and explain the racial factors involved in the anti-Chinese agitation, violence, and discriminations from the 1840's to the present.

Objective 1.2

At least 60 per cent of the students will orally or in writing identify and explain the racial factors involved in the anti-Japanese agitation, violence, and discriminations from 1900 to the present.

GOAL 2.0

To provide students with factual and conceptual knowledge related to the idea that Asian-Americans have responded to the hostilities of American society by utilizing elements of their Asian cultural heritage.

Objective 2.1

At least 60 per cent of the students will orally or in writing identify and describe those attitudes and values which the Chinese have used to meet the challenges of life in America.

Objective 2.2

At least 60 per cent of the students will orally or in writing identify and describe those attitudes and values which the Japanese have used to meet the challenges of life in America.

GOAL 3.0

To provide students with factual and conceptual knowledge related to the idea that Asian-Americans have responded to prejudice and discrimination with protest.

Objective 3.1

At least 60 per cent of the students will orally or in writing

identify and describe Japanese-American protests against low wages and working conditions in the fields, and in the railroad and mining camps throughout the American West.

Objective 3.2

At least 60 per cent of the students will orally or in writing identify and describe the efforts of Japanese-Americans to protest anti-Japanese agitation prior to World War II and their mass removal during the war.

Objective 3.3

At least 60 per cent of the students will orally or in writing identify and describe the efforts of Chinese-Americans to protest anti-Chinese agitation and discriminatory legislation.

Objective 3.4

At least 60 per cent of the students will orally or in writing identify and describe the efforts of Asian-Americans to support the cause of racial justice in the United States today.

GOAL 4.0

To provide students with factual and conceptual knowledge related to the idea that Asian-Americans have made significant contributions to the economic, political, social, and cultural growth of the United States.

Objective 4.1

At least 60 per cent of the students shall orally or in writing identify and describe the contributions of the Chinese to the development of mining, railroad building, and fishing in the Far West.

Objective 4.2

At least 60 per cent of the students shall orally or in writing identify and describe the contributions of the Japanese to the development of agriculture and floriculture in the western states.

Objective 4.3

At least 60 per cent of the students shall orally or in writing identify and describe the contributions of the Japanese to the growth of labor organization (unionization) in the United States, and especially the unionization of farm workers.

Objective 4.4

At least 60 per cent of the students will orally or in writing

identify and describe the contributions of Asian-Americans to science, architecture education, and other professions in the United States.

Objective 4.5

At least 60 per cent of the students will orally or in writing identify and describe the contributions of Asian-Americans to furthering the cause of political justice in the United States (e.g., suits demanding full constitutional guarantees of rights and the Japanese-American efforts for the repeal of Title II of the McCarran Act).

HOW TO USE THE ASIAN-AMERICAN CURRICULUM GUIDE

The Asian-American Studies Curriculum Development Team has prepared a unique guide. It does not propose that a unit on Asian-American studies in the secondary schools be taught in isolation. Instead, the materials contained herein are correlated with the United States history textbooks currently in use at the eighth grade level. Individual lessons are prepared so that they fit into the areas of the textbook where there is a lack of information on Asian American history. However, at the same time, a large majority of the lessons are self-contained so that they need not be used with any particular textbook.

The Guide is prefaced by a general statement of goals and objectives which teachers should attempt to achieve with respect to Asian American history in their United States history program. The lessons are arranged chronologically and topically. The teacher may present the lessons in the sequence suggested by the Table of Contents of this Guide or according to the topic cited in each lesson heading.

Each lesson is prefaced by a page or two suggesting (a) the Textbook References; (b) the Supplementary Reading to be read by the student with each lesson; (c) Assignments and Activities for the lesson; and (d) additional References for further reading by teachers and/or students.

Each lesson is concluded with a set of vocabulary and questions based upon each Supplementary Reading.

Included in the Guide are other materials which the teacher or student might find useful and enhancing: (a) The Chinese and Japanese in America: A Chronology; (b) The Chinese and Japanese in America: A Biography outlining the achievements and contributions of outstanding Asian-Americans; (c) a general Bibliography of Books on Japanese and Chinese Americans; (d) a list

of books pertaining to Chinese and Japanese available in the Richmond Public Library; (e) a Glossary of Terms found in the lessons; and (f) a reference guide on audio-visual materials pertaining to Asian American history.

This initial guide on Asian American studies relates only to the Chinese and Japanese experience in the United States. However, the District anticipates that the experience of other Asian groups in the United States, namely, the Koreans and Filipinos, will be documented in subsequent curriculum writing projects.

This guide is prepared on an experimental basis and is subject to revision.

LESSON 1: The Immigration of the Chinese

Textbook References

1. Quest for Liberty, Chapter 14, pp. 424-430
2. We the People, Chapter 16

Supplementary Reading

1. The New Immigrants
2. The Voyage by Ship
3. The Attitudes of the Chinese Immigrants

Assignments and Activities

1. Assign Quest for Liberty or We the People.
2. Assign the Supplementary Reading listed above. Have students prepare the Vocabulary and Questions.
3. Have class discuss the questions (a) which attitudes might help the Chinese immigrant to succeed in the United States? (b) which attitudes might hold back the Chinese immigrant to succeed in the United States?
4. Assign interviews with several Chinese American families on their attitude toward education, family life, teen-age behavior, divorce and protests. What conclusions can you draw in light of what you've read with the information from your interviews?
5. Locate a map - find Canton and San Francisco. What is the distance between the two points. How long did the journey take in the days of the Gold Rush? How long does it take at present by ship? by airplane?
6. Interview some other non-Asian American families with respect to the attitudes listed above. What general conclusions can you draw if you compare the results with the attitudes of Chinese Americans?
7. List the ethnic groups discussed in Quest for Liberty. Discuss. What is the difference between a Chinese American and a Chinese Chinese? a German American and a German German? an Irish American and an Irish Irish person? an Italian American and an Italian Italian? a Mexican American and a Spanish-speaking person born overseas? a black American and a black African?

Suggested References

- Auger, Helen. Tall Ships to Cathay
Chu, Daniel. Passage to the Golden Gate
Hsu, Francis K. Chinese and Americans
Lowe, Pardee. Father and Glorious Descendant
Takichi, et al. Roots: An Asian American Reader

THE IMMIGRATION OF THE CHINESE

THE NEW IMMIGRANTS

A week seldom goes by in which a jet plane does not land in New York, Dallas or San Francisco without a lot of Chinese coming to America. They are met by friends and relatives. Sometimes they have not seen each other for a year; a family is reunited and there is a lot of talking. Sometimes they have never met each other and there is an awkward silence.

These are the new Chinese immigrants coming from Hong Kong. Eventually they melt into the crowd and leave the airport. They fade into the big city and the urban problems of Chinatown get bigger and bigger and more severe.

In several ways these immigrants of the 1970's are similar to the southern Chinese immigrants who came here to the United States over a hundred years ago. They do not speak the language; they do not have a skill. If some were uprooted from the north, however, they would.

Yet the present-day immigrants have some advantages. First, they have friends or relatives to greet them. Second, they have agencies, white as well as Asian, to help them, if the immigrants only knew of their existence.

Just recently, in July of 1972, two old laws to exclude Orientals from California were wiped from the books. Senator Alfred Song, Democrat from Monterey Park, and an attorney of Korean ancestry, introduced the bill. Acting Governor Ed Reinecke who signed it into law said, "While these provisions in the penal code may never have been actually used, statutes classifying people according to race or national origin have no place in today's legal process."

Song said that the laws "merely serve to remind us of the time when the Oriental in California was as welcome as the black man in Mississippi."

How did these laws excluding persons on a racial basis come to be enacted? Why were the laws not thrown out before? Why did it have to take so long? The answers to these questions and many more may help you to a better understanding of the Chinese American experience in California.

ARRIVAL IN CALIFORNIA

From 1787 until 1848 few Chinese visited the United States. A Chinese colony which settled in Nootka Sound in 1788 lasted only until 1789. Other Chinese brought to the Northwest coast of America traveled on ships along the Pacific Coast until around 1791. A few were shipwrecked or deserted in Mexico. Chinese immigration to America began to be effective about 1848.

Over a century ago, two men and one woman, the first Chinese immigrants of record to come to California, stood on the deck of the ship Eagle as it came into the San Francisco Harbor on February 2, 1848.

The three stayed in the city probably as servants to the Charles Gillespies who had brought them over. Within two years there were 787 men but only two women. In the beginning of the immigration, they were not of the laboring class or "coolies" as they later came to be called.

THE FORCES IN CHINA

What were some of the forces in China that started the flood of immigrants? Overpopulation in China, once considered no problem at all, presented ever increasing pressures on agricultural production and distribution after 1800.

In 1849 a terrible flood wreaked havoc on the lives of the southeastern China's peasants. The natural disaster was followed by rebellion and revolution. In 1851 the Taiping revolutionaries raised their standard against the empire in a civil insurrection that lasted for 14 years and

resulted in casualties estimated to be greater than 30,000,000. In the same period the Cantonese unsuccessfully fought against invasions from British, French and American mercenary forces and also against the Chinese Hakkas invading from the northwest. The stage was set for continuous anti-Manchu rebellions and anti-foreign uprisings. As a result of all these catastrophic and dislocating events, hundreds of thousands of Chinese were uprooted from their villages. Many fled to the coastal seaports of Canton, Hong Kong and Macao where they hoped to find work, to secure aid from kinsmen, or to go abroad temporarily until they could recoup their losses and return to loved ones as wealthy men.

DISCOVERY OF GOLD IN CALIFORNIA

Then came the news of the discovery of gold in California. Chinese merchants sent word back to their kinsmen about the riches; shipping lines made passenger traffic cheaper and kept the profits. Agents came from America seeking laborers. Word was spread by a few persons.

Within a score of years, with the desire also to span the American continent with the "singing rail," there was a need for "cheap labor." Because of the Emancipation Proclamation and California's admittance into the Union as a free state, there was to be no slaves or "slave labor." However, the hardships later endured by the Chinese immigrants amounted virtually to slave conditions.

"Contract labor" was imported to California to some extent during the early part of the Gold Rush. But it was difficult to enforce the contracts and that put a stop to further development.

THE CREDIT TICKET SYSTEM

Therefore most of the poor class of immigrants later came on the

"credit-taker" system. This meant that the immigrant was indebted to a broker, repaying in installment form his passage money of \$40 to \$50.

This method by which most Chinese came to California was a variant of the indenture system. The credit-ticket system enabled a poor Chinese to come across the ocean without putting up any cash, to find food and lodging in San Francisco, and to obtain assistance in going to work in the mines, railroads, or in the midwest or east as a strikebreaker. The whites referred to them as coolies which meant "burden-bearers" and the Asians accepted the word, but for them it meant "bitter effort" describing the hard work that they did.

Coolies came principally from three sources: males who had been taken prisoner in clan battles; those who had been kidnapped; and men who had been tricked into losing at gambling and surrendering their persons in payment. This system was called the "buying and selling of pigs" and the "pigpens" or barracoons held them until it was time for the ship to sail. Many men, however, came voluntarily.

The ships were overcrowded and deaths were high. In order to get as many "pigs" on board as possible, sometimes the captain took on less food and water which would take up precious cargo space. Owing to the harsh treatment of the crew and the captain, there were frequent mutinies and murders. Conditions improved a little after the 1860's when Congress passed a law forbidding the American vessels to carry coolie labor.

Under the credit-ticket system the debtor was expected to pay his debt out of his future earnings in which he expected to earn a lot in a short time. The system differed from the contracts because the laborer expected to serve a specified time period.

The debts incurred by the Chinese immigrants were deducted from their

wages by Chinese headmen. Debtors who were thinking of running out were prevented from escaping back to China by special arrangements between the Chinese creditor associations and the merchant fleet. The entire system was filled with corruption and undoubtedly a few Chinese found themselves poor off in the end than they had been when they began their American adventure. Many were forced to stay overseas much longer than they had anticipated.

The passage of the Chinese Exclusion Act in 1882 put an end to the credit-ticket system since there was no longer any reason for its being. The law did permit entrance of US citizens and their children.

However, since the men did not expect to stay here long, many did not take out citizenship papers. Some of the men took trips to China. Their plans to retire to live in the home villages did not work out. Certain factors would force the men to return to California in order for families and relatives to survive.

In subsequent trips to China, the father would report the births of children, usually male. Sometimes the father would report a birth when really there had been no such event. This was called a "slot." This slot was sold to boys who had no relatives to "sponsor" their entry into the country.

Merchant-brokers often were the middlemen in these sales. Sons who entered the country in this manner were referred to as "paper sons." The deception was practiced because the Exclusion Act kept out the Chinese non-citizen who also wanted to come to "The Land of Opportunity."

OTHER CONDITIONS

Other conditions combined to turn the emigrant toward America. During the 18th century the Western world entered the age of the Industrial

revolution and sought markets for their factory products.

On the other hand, China firmly closed its door to trade and allowed only the port-cities of Amoy and Canton to be opened to foreign ships. In time, for about a hundred years up to the Gold Rush, Cantonese people had the greatest exposure to Western ideas, knowledge and products.

England early assumed the lead in the China trade, one of which was opium shipped in from India. In the late 1830's, China tried to stop the opium trade because it drained the national wealth and endangered the people's health. The British seized upon this ban as a pretext for war. China lost the Opium War of 1840 and the ports of China were forced wide open.

In order to pay for the larger quantities of opium being shipped in by the British, more silver was exported, causing the price of silver to go up. Because China was on the silver standard, the inflation worked hardships on the peasants whose taxes were oppressive. With more machine-made products coming in faster, native handicraft industries, especially in cloth, were ruined.

Inside China, the Manchus had set themselves up as the Ch'ing Dynasty in the 1600's. Now in the 19th century, the Manchus were encountering mis-government, corruption and injustice. The population increase was taking its toll from the land. There were droughts, famines and floods from time to time. Primogeniture, the idea that the eldest son inherits all the land, and foreclosures were concentrating more and more land into fewer and fewer hands.

There was popular unrest. The Taiping Rebellion, which broke out in 1851, left in its wake, pestilence, starvation, and death. Five years later, open warfare erupted between the two neighboring districts of Pui-ti and

Peking and devastated the area. The enmity was also carried over to America until the Chinese here realized they had the common enemy of prejudice to fight and the common battle to survive. All of these factors caused the Cantonese people to think seriously of emigration as a solution to their problems. They looked toward not only California but to the Southeast Asia, the Philippines, Australia, South America and the West Indies.

They came to America with the idea of making their fortunes and returning home to China. They had no intentions of staying here permanently. The name "sojourners" was applied to them. Their hardships were similar to those of the non-Asians crossing overland by wagon, going across the Isthmus or around the Cape. Their suffering was intensified because of ridicule at their strange dress and customs.

THE VOYAGE BY SHIP

News of the Gold Rush in '49 reached the Canton province in the southern part of China after the people had suffered through floods, droughts, raiding parties from bandits and warlords as well as having been conscripted to fight during insurrections and civil war.

As the news was sent forth through the villages, many young men prepared to set forth for America, the Land of Opportunity, Gum San or "The Golden Hills." It was unthinkable that girls would go! Although the Chinese had known of the existence of America when Hui-Shen, the Buddhist monk, had written of his journey there in 499 A.D., there had been no universal desire or urge to migrate before.

The mothers of the young men helped them pack their clothing, warm cotton tunics with wide-legged trousers, and, upon their heads, cone shaped hats to shade their faces and to keep the rain out of their eyes.

The young men had also heard of the length of the ocean voyage and always the village elders would be sure to see that the young man would have with him lemon peel. This peel had been dried with spices until it was brown in color. The young man was to eat it like candy, but to space it out to prevent scurvy during the length of the voyage...or bring salted, dried plums which he was to suck upon. This helped him endure seasickness.

On board ship the captain had already given orders that there would be rationed water available for the Chinese to brew the hot tea. It was certainly cheaper than to furnish the men with coffee. The practice of drinking cooled boiled water helped prevent dysentery in the Asian passengers.

Later in the years to come, more and more men would crowd the holds and decks and it would be almost impossible to maintain sanitary conditions. A lot of the men died and their bodies would be slipped overboard into the seas

against the protests of their fellow men. But their names would be sent back to the villages so that there would be records of each man's destiny. His family would put up a wooden tablet inscribed with his name so that the members would make daily offerings at the family altar.

After a voyage of about two months, the survivors would arrive in Eureka or San Francisco with their small bundle of clothing, usually inadequate for the cold or the winds of the Sierra Nevada mountains. They would be met by a Chinese representative who would listen to the sojourners, ask him his name--usually three words, his family name first--and then send him to join the others of his province coming off other ships to the same boarding house. There the weary immigrants would rest, register themselves, and make arrangements for money to be sent home monthly to their villages through Canton. They would also immediately make arrangements for their bodies to be sent back to China for burial. The Chinese were fatalists. In case they should meet with an accident in the gold mines, they would not want their bodies to be buried in a strange land, untended by families or friends.

Then they left for the gold mines, in express wagons or sometimes on foot.

THE ATTITUDES OF THE CHINESE IMMIGRANTS

The immigrants from China, like the immigrants from Europe, brought with them many of the attitudes and ways of life which they learned in the mother country.

The first Asian immigrants differed in two ways from their European brothers. They did not bring their families with them nor did they expect to have their families join them. They expected to be here only a short time; to work hard, give a good account of themselves for the "better" wages they would get here and return to their families expecting that the money would secure a life of relative ease. They were here only as sojourners.

Briefly outlined below are some of the attitudes which the Chinese immigrants brought with them and passed on to their American-born children. Many of these attitudes have endured in the American setting while others have changed as the immigrants and their children were exposed to Western and California ideas and ways of life.

1. The Chinese immigrants placed a high value on a man's word--to keep his promise, to do his allotted task, to respect the law. A man's word was his bond.
2. The family, and in extension, the clan, was considered a very vital part of Chinese life. "Don't do anything to reflect shame upon your parents (family) in China."
3. Even though they were not educated, education was highly valued. But conflict developed between the parents, wanting for their children a foundation in the Chinese literary classics, and the children, being discouraged from speaking Chinese (or any other first language of any minority group) at an American school.
4. The Chinese also were encouraged to be non-assertive, reserved, and patient. "A man plants a tree and thinks of shade for his grandchildren."
5. Thrift, frugality, and ingenuity in making use of what resources there were in his alien environment were encouraged. The scarcity of food in their daily lives

in China was reflected in his greeting: "Have you had your rice today?"

6. Self-control and self-discipline were also highly valued. Individual misbehavior and crime were regarded as an embarrassment and injury to the family and to the entire Chinese community. There was always the feeling of "we will take care of our own."

THE DIFFERENT CUSTOMS CREATE RESENTMENT

At first the immigrants were welcomed in California. They were quiet, self-effacing and they kept to themselves. They obeyed the law.

However, as time went by, discrimination against Chinese arose. The Chinese would pay good money for played-out mining claims. With their enormous patience they sifted the "tailings" and made a living where no one else thought there was a living to make. Another reason for the development of prejudice was economic. The Chinese were willing to accept lower wages than other workers. Therefore the employers wanted to hire this cheaper labor. They naturally preferred to hire Chinese labor which was not only cheap but dependable, therefore eliminating the non-Asian. This preference created resentment among the whites, and the feelings of resentment began to grow.

There were several characteristics of the Asians that helped along these feelings of hostility among the whites. First was their appearance: their skin was yellow; their eyes were not round and their black hair was braided, usually in a single queue that hung past their shoulder blades; and their chins were clean-shaven. Second was their clothing: they wore a blue cotton jacket which was not closed by buttons but by fastenings called "frogs," made of cloth. Their trousers were secured with a draw string. They did not wear Western styled hats but a cone shaped hat made of bamboo. Upon their feet they wore slippers, not shoes, when they went to town. In the gold mines

they wore shoes which often were too big for their feet. Building the rail road, they often went barefooted. However, booted or not, they seldom went in the streams to pan gold.

Their language was also strange--no one could understand it. It was said that sometimes when two Chinese got together, it sounded as if they were fighting with words. If they had come from different provinces in China, they would not understand each other.

They ate many different kinds of food which the white man had never seen before. The drinking of tea was another strange custom. Unlike the white pioneer men, they drank neither beer nor whiskey. At other times they drank tea as if it were medicine.

The Chinese listened to music which sounded high and shrill to the Western ear. They watched plays in which the performers acted in a different style.

Last, and worst of all in the eyes of the Californians, the Asians were non-Christians, "heathen Chinese" according to Bret Harte, the poet. The Chinese "worshipped their ancestors" and some of the immigrants, with their first savings, would buy a pine box coffin so that their bodies would be shipped home to China. Or ten years later, their bones would be returned to their village in an urn. The living took food to the grave sites. Instead of black, they wore white when someone died. "Surely the Celestial immigrants must be backward people." And the prejudice grew.

FIVE CONDITIONS SHAPED CHINESE LIVES

The conditions which shaped the lives of the Chinese in California were five:

1. Oppression by white racism and antagonisms against non-whites. (Whites generally mistrusted non-whites.)

2. The customs of Chinese differed from native "American" customs. (There were the differences in food, clothing, language, religion, etc.)
3. Chinese were physically visible: his face, color of skin, hair, etc.
4. The majority of the Chinese were males, single, non-Christian and sojourners.
5. The Chinese were stereotyped as cheap laborers, opium addicts, and heathens.

Assignment

I. Vocabulary

urban	slot	sojourner
exclude	ban	conscripted
insurrection	primogeniture	fatalists
recoup	foreclosures	national origin
indenture	inflation	contract labor
coolies	pestilence	credit-ticket
clan	immigrants	paper sons
incurred	emigrants	wreaked havoc

II. Questions

1. What is the difference between an emigrant and an immigrant?
2. What is the difference between the new Chinese and the old Chinese immigrant of over 100 years ago?
3. List some of the forces that influenced the Chinese immigrant to come to California during the Gold Rush.
4. Define the phrase: "might help the immigrant to succeed" in the case of a European immigrant; a Chinese immigrant; a Japanese immigrant.
5. What are the differences between the European and the Asian immigrants? the similarities?
6. What were the two Chinese port cities that were opened to Western trade? Why?
7. What effect did this have on the inhabitants of Canton?
8. What were the three sources of coolie labor?
9. Why did China try to stop the opium trade?
10. What is the difference between contract labor and the credit-ticket system?
11. Why did wives and sisters not accompany their menfolk on the voyage to California?
12. What are paper sons?
13. Did whites share any of the attitudes mentioned in the reading? Explain.
14. Are any of these attitudes undergoing change in the United States today? Explain.

LESSON 2: The Contributions of the Chinese

Textbook References

1. Quest for Liberty, pp. 430-436
2. We the People, Chapter 16

Supplementary Reading

1. The Contributions in the Mining Fields (with Chart)
2. The Contributions in the Language

Assignments and Activities

1. Assign Quest for Liberty or We the People.
2. Assign the Supplementary Reading listed above. Have students prepare the Vocabulary and Questions.
3. Have the students make a time line of 1848-1860 of the major events in Chinese immigration to California.
4. Have the students make a time line of major events in the state of California from 1848-1860.
5. The Asians are a "visible minority." List the characteristics which set the Asians apart.
6. Write a paragraph on characteristics not visible, which persons of all races have in common: for example, attitudes.

On the blackboard, the teacher writes the stereotypes called out by students. For example: an old maid or cowboys and Indians.

Choose a well-known unmarried woman if the example chosen is an old maid. List the characteristics.

What does the well-known unmarried person have in common with the description of the stereotype?

Discuss orally several stereotypes that people have today. Do you know any person who fits these stereotypes?

Contrast stereotypes. Have the students make two columns listing traits in which the stereotypes are alike: appearance, etc. List the traits in which

the stereotypes differ. What conclusions can be drawn by looking at the two columns?

7. Divide the class into small groups. Have each group make up a language all its own. The groups could meet for a short time each day to work out their language. Then let one member from each group go to another group to teach his language to them.

How does he solve the problem of communication? (Pantomime--symbols?)

Discuss the frustrations encountered by the students.

8. List the jobs that Happy Hen Chow and Louie did in their lifetime.
9. List the jobs of the parents of Chinese or Asian students today. What are the differences? What are the similarities?
10. Which of these jobs are held by new immigrants? Which are held by American-born? What conclusions can you draw?
11. At the Columbia Museum in the Columbia State Park there is an exhibition devoted to The Chinese Miner. Have a student report on what he saw or have the class plan to make the trip.
12. At the Oakland Museum, 10th and Fallon Streets, Oakland, there are items of Chinese origin in California. Assign one or two students to take a field trip to the museum and describe to the class through drawings and oral reports on what they saw.
13. At the Chinese Historical Society Museum, 17 Adler Place, between Pacific and Columbus Streets, just off Grant Avenue, San Francisco, there are a lot of utensils and equipment dealing with the life of the railroad construction man and the fisherman. Assign one or two students to go to the museum and make a report.

Suggested References

- Barth, Gunther. Bitter Strength, A History of the Chinese in the United States.
- Chinn, Thomas; Lai, H.M.; Choy, Phillip. A History of the Chinese in California, A Syllabus
- McLeod, Alexander. Pigtails and Gold Dust
- Michener, James. Hawaii

Camps Where Chinese Were Miners: 1849-1880

Northern Camps:

Dutch Flat
Grass Valley
Marysville
Nevada City
Oroville
Weaverville

Southern Camps:

Bear Valley
Chinese Camp
Coulterville
Hornitos
Knights Ferry

Upper-Central Camps:

Auburn
Coloma
Newcastle
Placerville
Sacramento

Others not located on map

Buckeye
Cherry Creek
Coyote Flat
Rock Creek
Sand Flat

Central Camps:

Angels Camp
Columbia
Douglas Flat
Fiddletown
Jack Ass Hill
Mokelumne Hill
Sonora
Tuolumne
Vallecito

LOCATION OF SOME MINING CAMPS OF CHINESE MINERS

*LEGEND TO MAP

1. Dutch Flat
2. Grass Valley
3. Marysville
4. Nevada City
5. Oroville
6. Weaverville

NORTHERN
CAMPS

7. Auburn
8. Coloma
9. Newcastle
10. Placerville
11. Sacramento

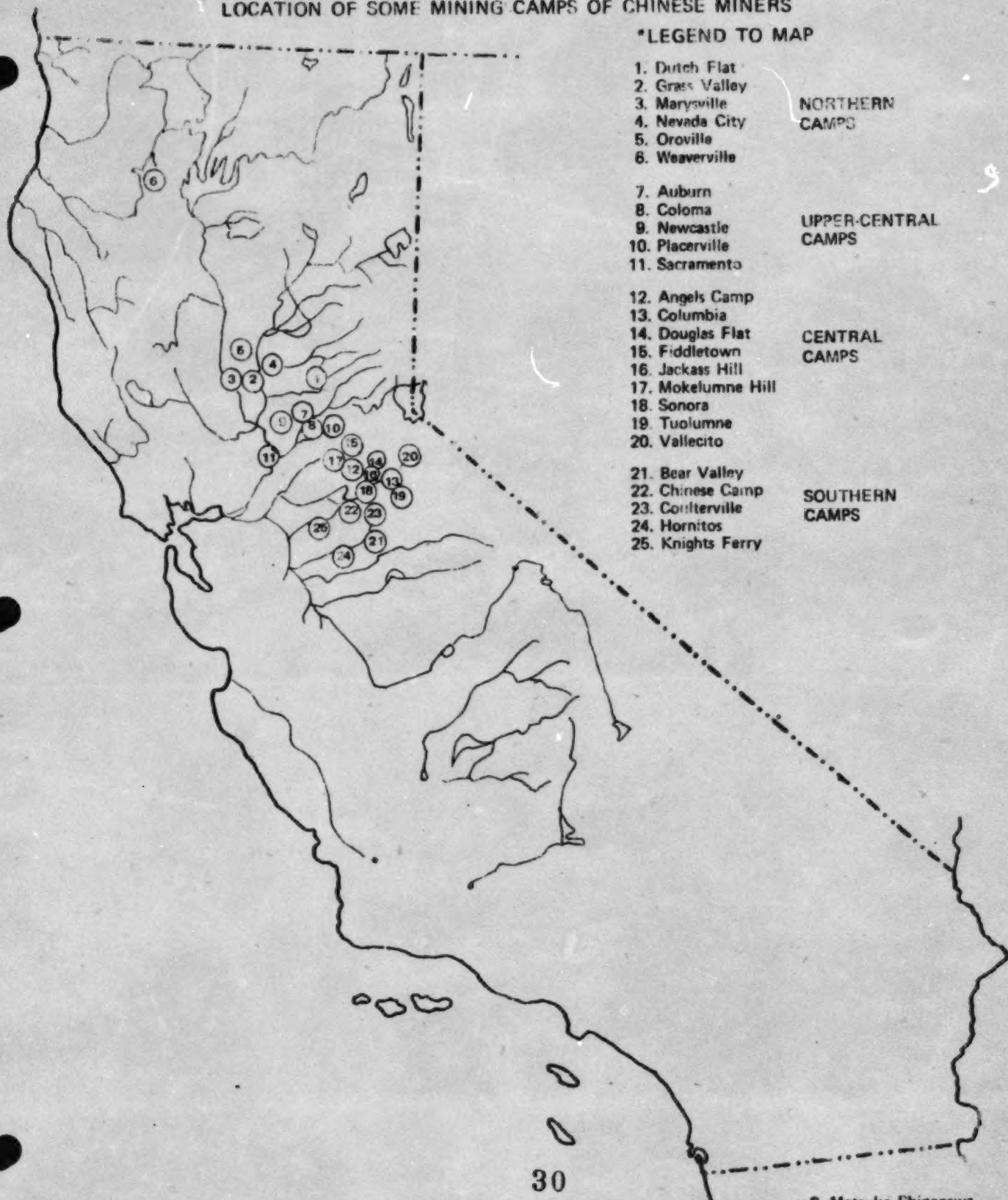
UPPER-CENTRAL
CAMPS

12. Angels Camp
13. Columbia
14. Douglas Flat
15. Fiddletown
16. Jackass Hill
17. Mokelumne Hill
18. Sonora
19. Tuolumne
20. Vallecito

CENTRAL
CAMPS

21. Bear Valley
22. Chinese Camp
23. Conditville
24. Hornitos
25. Knights Ferry

SOUTHERN
CAMPS



30

S. Matsuko Shinagawa

THE CONTRIBUTIONS OF THE CHINESE

In the United States today, the non-Asian family goes out to eat Chinese food quite often. At dime store fountains, tea will be ordered almost as often as coffee. At the supermarket, Chinese vegetables are casually put into the plastic bag by non-Asian housewives. Young students as well as college professors talk about the Yin and Yang, the Harmony of Opposites.

Many are the contributions made to the American "salad bowl" of peoples by the Asians. You know already of Chinese restaurants. But did you know that the Chinese miners brought over the idea of the water wheel for gold mining? Did you know that it was Chinese laborers who blasted tunnels through granite to make the roadbed for the transcontinental railroad?

IN THE MINING FIELDS

In mining for gold, the Chinese remembered the water wheel which he had used in the rice paddies at home. Depending on how many partners he had to help him, the wheel could be made five feet tall or twice as tall as a man. But in the very beginning there was no water wheel, just the pick-axe, the pan, and the sluice box.

LIFE OF THE CHINESE MINER

What was life like for the Chinese miner? Since there are very few records available written in English of the Chinese miner, a look at the life of the non-Asian miner will offer a basis for comparison and contrast.

If the white miner wrote of his hardships to his family on the East Coast, whom he hoped to see on infrequent visits home, the yellow sojourner must have had a more difficult time because he did not know the language; the expense for his fare back home was so much greater; the land was so strange; and he was much farther from his family. Yet his courage, his

stamina, his fortitude and his ability to adapt enabled him to survive. He showed by his patience that it was possible to mine even what looked like the most barren of "tailings."

THE MINING CAMP

The living conditions in the camps were very unsanitary. Disease plagued the camps and some towns. In the camps many slept in small tents. Some slept on the ground with just a blanket to cover them. The Chinese miners huddled together in cabins or tents abandoned by the white miners. Sometimes they burrowed into caves.

At the campsite the Chinese ate rice since in the southern part of China where he had been born rice was the major product. He ate dried fish and drank hot tea. Sometimes if he found a bigger flake or two of gold, he might buy a live chicken or a piece of pork.

Town life was a little better. People had houses in which to live and general stores to furnish some of the needs of inhabitants. Later, most of the stores were owned by the Chinese, but sometimes because of economic unrest, the Chinese were run out of town.

THE TOOLS AND EQUIPMENT

The Chinese quickly took to the rocker method of mining... and a line of sluice boxes appeared to be especially adapted to their use. Because almost all of them had come from farms in China, they were used to hard work, and panning for gold was hard work. Panning was the first method of gold mining used in the West. Then came the cradle and rocker, and eventually came the long tom, which was a larger form of the cradle, handling more dirt to sift for the gold particles. The Chinese liked to employ the use of the cradle rather than that of panning and the long tom.

They introduced the Chinese water wheel and the bailing bucket, attached to ropes and manipulated by two men, to clear the holes of water. Given a choice, the Orientals continued to use their familiar tools in their own way. Their working methods endeared the Chinese miners to the numerous water companies which found in them faithful customers, according to Gunther Barth, the historian.

Now and then, as he paused in his panning of the gold, and sometimes he would have had to pan as much as 50 panfuls a day, or stooped over the long tom, he would look around and see the tall green trees on the hilltops. What were his thoughts?

Sometimes his Chinese supervisor would stop in. He was "stout, quite wealthy and dressed in the most approved American fashion...who had dispensed with his tail appendage...and has taken unto himself a Mexican lady for a wife...by whom he has one or two children." Perhaps his supervisor would have a bit of gossip, more likely, information from the big city of San Francisco. The miner recalled that after landing in San Francisco, he had remained there but a few days. They then proceeded by the steamers to Sacramento, Stockton, Marysville and other points on the Sacramento and San Joaquin Rivers. In these supply centers and in other outfitting posts, agents directed the companies of indentured emigrants into the Mother Lode country, distributing the miners into camps between Mariposa in the south and Downieville in the north.

The miner retained his blue cotton coat and broad trousers, his wooden shoes and his broad-brimmed hat. He wore his hair cut short with a long jet-black queue hanging down his back. His concession to Western civilization consisted of working in his American-made boots that were always too large for him. As some observers guessed, he probably liked the large boots

because he felt he got more leather for his money.

OTHER NATIONALITIES

Further upstream, other white miners could be seen. The nationalities of other California gold miners included the Chileans, English, French, German, Indians, Irish, Italian, Mexican Peruvian, Spanish and United States citizens. The greatest number of miners were of Mexican, Chinese and United States backgrounds.

SOCIAL CLASSES

There was really no one major social class that made up the Californian miners. Some were people who owed money, hoping to find enough gold to get out of debt. Others were farmers who arrived too late to claim any good, fertile soil to raise crops. The farmers had continued westward, and, eventually into the gold fields. Many foreigners were exiles, or came to the United States to get away from the hardships of their home country. Yet there were those who came just for the fun, or so they thought, and the glory of it.

The white miners believed that the Chinese were trying to take over all the gold mining camps so they wanted to get rid of all the Chinese. They didn't like the Chinese and often cheated them. Many times, they ganged up on the Asians, hurting them, and sometimes murdering them. However, these attitudes were directed not only to the Chinese, but to the other visible minority groups as well. Surprisingly, the white miners even displayed discrimination against the French miners because they were darker in skin color than the white United States citizens.

The Chinese were only interested in finding gold. They worked hard on

their claims, but usually found only enough to buy the necessary staples.

When the white miners wanted to get rid of the Chinese, the Asian miners usually left the camps without protest to anyone.

Besides the miners there were also craftsmen, tradesmen, merchants and professionals. There were blacksmiths, bookkeepers, cobblers, soldiers, wheelwrights who repaired wagon wheels, and coopers who made barrels. Since there weren't enough doctors around in those days, many people had to go to other towns in order to get medical attention. The Chinese, of course, had the herbalist or the herb doctor. In remote trading posts, he would occasionally have some white patients.

Some towns had lawyers; but later, since the testimony of an Asian testifying against a white could not stand up in court, the Chinese avoided trouble. If trouble could not be avoided, the Chinese sought to take care of it among themselves. The kind of justice they dealt out to themselves they considered to be fair.

JUSTICE IN THE GOLD FIELDS

Once a white man found an untouched piece of land, river or stream, he could claim it for his own. If anyone tried to mine off "my claim," he usually got shot or tortured or hanged. Even if one were just walking across the land or wading through the stream, immediately one could be accused of trying to take someone's claim. And the Chinese, living up to a Confucian principle of "do not do unto others what you do not want others to do to yourself," did not strike back.

Often, "feuds" would break out between two Chinese tongs or associations whose members had come from two different provinces in China. These fights would start over property rights and mining claims and would only

involve the two tongs. The men would prepare for the "war" and fight it out, usually resulting in a few deaths, many injuries and one victor. After the "war," the two tongs would tend to their wounded, bury the dead and return to camp, resuming their routine. Once in a great while, someone would hold a grudge. But in a small camp of Chinese, he would soon be found out. An elder or a headman might talk to him and if that didn't work, he might be banished from camp. The exile might carry the grudge with him to the big city, but the city tong wars usually started over a problem confined to the city. These tong wars will be discussed in the lessons devoted to the growth of Chinatown and the discrimination against Chinese.

In the mining camps, however, there was no white involvement in the Chinese "wars" so that they never grew into major racial riots. Two camps that were famous for their Chinese "wars" were Chinese Camp and Weaverville. Just as major political parties have fights among themselves, so it was at Weaverville. This was a feud over mining rights in 1854 between a group of Chinese from the Sze Yup district and another group from the Heungshan district. Again fighting broke out between two Chinese groups in 1856 at Chinese Camp. This time it was between the Sam Yup district and the Hakka people. But these were not tong wars, just private feuds.

FOREIGN MINERS' LICENSE TAX

The white miners put up enough force to pass a foreign miners' license law tax, making all minority miners pay money each month in order to have the right to mine in the United States. In 1852, the tax was \$3 monthly. In 1853, the tax was raised to \$4. The tax was again raised in 1856 to \$6 monthly. However, the county treasuries were losing money since many of the foreign miners were moving away because of the high tax. It was then

lowered to \$4 monthly which was the price at which it remained until 1870. Sometimes unscrupulous whites would ask the same Chinese for \$4 twice a month; sometimes the Chinese would have to pay a \$4 tax to the "United States," to "California" and even to the "county."

In the northern mining camp of Yuba, the miners passed three anti-Chinese resolutions: May 1, 1852 -- Chinese can no longer hold mining claims; May 3, 1852 -- All Chinese must leave; May 8, 1852 -- All "Asiatic and South-sea Islanders" were excluded from mining. These resolutions were not enforced since the Chinese continued to own mining claims until the 1880's long after the white owners had left.

THE DAILY LIFE

The Chinese miner seldom stood in the icy mountain stream to pan the gold because he believed that the cold would upset the balance (the Yin and Yang) of his body. But the water that came rushing from the mountain tops which was used to wash away the gravel until the gold flakes were panned was a precious fluid that was used for other things, too. Water was boiled to make tea. Water was used for the washing of hair. Hot water was carried down to a grassy area, usually on a downslope. There the Chinese could use it to sponge himself daily and wash away the dust. Water was used to wash his clothes.

Usually one person would be left behind in the Chinese camp to do the cooking. It was his job to tend the fire to keep huge pots of hot water boiling. Midway between breakfast and lunch hour, the helper would be expected to trot to the diggings or railroad tracks with the bamboo pole across his shoulders. At each end of the pole would dangle two containers of boiling water. Sometimes it might be two huge brass kettles. At the campsite, the men would squat on their haunches and slowly sip the hot tea from stemless cups. They did not use tin or enamel cups because the latter conducted heat.

Later, before dinner, the men would return to camp, step out of their tunic and trousers and hand them to the boy to wash. Or if it was his turn to do the wash, he would take them down to the riverbank. Sometimes the clothes were washed by a countryman who was not as capable or as strong to mine gold or to lay tracks.

The washing of the clothes, in the eyes of the whites, was considered a woman's job. The sight of a man kneeling on a riverbank and scrubbing clothes made the non-Asian Californian, who might remember a similar sight from his childhood, wince. Later, the monopoly of Asians in the field of washing,

"deprived pretty Irish colleens of work," according to the white miners. This led to further resentment on the part of whites. However, the miner could see it as almost a daily sight, the Chinese chattering and scrubbing away at the river's edge in twilight in their camp away from the white men's settlement. In time, though, when the white miners saw that the clothes were thoroughly cleaned, and there was still a lack of women---white, black, or yellow, to do the job---he brought his clothes to the Chinese washerman in the city, especially when the price dropped from \$5 a dozen to \$3 a dozen.

In fact, after the immigration of the Chinese became more frequent and the travel time of the Clipper ships became shorter, the non-Asians oftentimes sent their clothes to China to be laundered.

The Chinese is credited with the "invention" of the daily bath. When the day's work had been done, it would be time to clean up--to wash away the dust of the day's toil. In an area downstream from the camp, each man would sponge himself. Oftentimes he would not use the white man's soap, the product of lye and cattle tallow, but a brew made of cooking the roots of an herb. He poured a cupful of the liquid over his hair and as he massaged his scalp, the brew would foam into sudsy bubbles.

This habit of daily bathing naked downstream from the camp would later get the Chinese in trouble when they moved to the city and did it in an open courtyard.

THE LANGUAGE

In these days of foreign exchange teachers and students, if you were to have a Finnish and a German student stand at the front of the room and converse in their native languages, neither one of them would understand the other. Yet both would be white, have blond hair and be dressed alike in Western clothes.

Then it is not difficult to understand that in the days of the Gold Rush, two Chinese men could stand next to each other, both with black hair, yellow skin, open their mouths to talk, and they would not understand each other.

In his book, Hawaii, James Michener tells the story of the Chinese and how they came to settle in the Islands. He goes back to the generations in China who were the ancestors of the immigrant to Hawaii.

"The occupation of the valley was not so simple a task as General Ching and his advisers had hoped, for the river bed was occupied by a capable, fiercely compact group of southerners whom Ching and his cohorts held to be not Chinese at all, for they spoke a different language, ate different food, dressed differently, followed different customs and hated above all else the old-style Chinese from the north. At first, Ching attempted to settle the problem directly by driving the southerners out, but their troops were as well trained as his, so that his army had little success. Next, he tried negotiation, but the southerners were more clever than he and tricked him into surrendering what advantages he had already gained. Finally when military occupation of the entire valley proved unfeasible, the general decided to leave the lowlands to the southerners and to occupy all the highlands with his people, and in time the highlanders became known as the Hakka, the Guest People, while the lowlanders were called the Punti, the Natives of the Land.

"It was in this manner that one of the strangest anomalies of history developed, for during a period of almost a thousand years these two contrasting bodies of people lived side by side with practically no friendly contact. The Hakka lived in the highlands and farmed; the Punti lived in the lowlands and established an urban life. From their walled villages the Hakka went onto the plains with bundles; the Punti sold pigs. The Hakka mixed sweet potatoes with their rice; the Punti, more affluent, ate theirs white. The Hakka built their homes in the U formation of the north; the Punti did not. The Hakka remained a proud, fierce aloof race of people, Chinese to the core and steeped in Chinese lore; the Punti were relaxed southerners, and when the lords (war and noble) of China messed up the government so that no decent man could tell which end of the buffalo went forward, the Punti shrugged their shoulders and thought: 'The North was always like that.'

"In addition to all these obvious differences, there were two of such gravity that it could honestly be said, 'No Punti can ever comprehend a Hakka, and no Hakka cares whether he does or not.' The upland people, the Hakka, preserved intact their ancient speech habits inherited from the purest fountain of Chinese culture developed during two thousand years spent far outside the influence of Peking. No Punti could understand what a Hakka said; no Hakka gave a care about what a Punti said. In certain pairs of villages, they lived within three miles of each other for ten centuries, but Hakka never spoke to Punti, not only because of inherited hatred, but because neither could converse in the other's language.

"The second difference, however, was perhaps even more divisive, for when the outside conquerors of China decreed that all women, out of respect for their exalted position, must bind their feet and hobble about like ladies, on cruel and painful stumps, the Punti willingly kowtowed

to the command and Punti villages were marked by handsome, well-dressed wives who sat through long years of idleness, the throbbing pain in their feet only a distant memory. In this respect, the Punti village became a true portrait of all of China."

But disasters such as floods and famines take no mind of Punti or Hakka, man or woman, old or young. And the disaster sweeps all before it. And there are some who go back and start over again after the flood has subsided, after the drought is over. Then there are the young ones who hear about California, Gum San, "The Golden Hills," and decide to start over again in a new land.

Then a Punti and a Hakka with their traditional hatred, end up side by side in the same mining camp. How do they get to understand each other's language? First a word for the most common of needs, food, or rice. Then lodging, sleep, clothing. Sometimes two different words would be used for the same thing, such as for "room." A northerner would say the same word, but for him it would mean a "house."

If a white man were to come up against something new in his experience, he would sometimes pronounce the word so that soon no one would recognize it as a Chinese word. Some examples are ketchup which means sauce from the plant; typhoon, a big wind or hurricane; tycoon, an important business official; Mandarin, a Manchu official, and of course, coolie.

TWO VERSIONS OF THE WORD COOLIE

BITTER STRENGTH

For the sojourners who came to America expecting to pick up gold nuggets off the streets, to save his money, and to return home to China to live a life of relative ease, disillusionment came very soon. He found that he had to work long and hard hours; he was taxed and robbed of his savings; he could not get out of debt to think of relaxing, surrounded by his family and friends in China.

The credit-ticket system and the sojourner's task in whatever line of work he did, whether in the camps of mining, fishing, track laying or in the sheds of the city's factories, guaranteed the Chinese merchant-creditors a constant return on their investment.

"The sojourners' dominant concern in their new environment was survival, not liberty. 'Bitter strength,' the literal translation of the Chinese term k'u-li (coolie) for these laborers, suggests the dimensions of the sojourners' experience. At the mercy of their bosses, their ability to endure generated stamina to survive the ordeal while their determination guaranteed constant efforts to reach the goal. Labor in Chinese California furnished the mass of sojourners with wages high enough to guarantee their bowing to the system and to perpetuate their dreams of success, yet small enough to insure their constant dependence. In this machinery of control and work, Chinatown provided an ingeniously supervised outlet for pent-up emotions and suppressed desires. Any Chinatown...could provide an illusion of home for a few fleeting hours."

Li, stroked in the Chinese character, means "muscle or strength." In terms of describing the "effort" that the sojourner put in his work, he may have meant the adjective "ku" which means bitterness.

BURDEN BEARER

The word "coolie" in Asia was used as a phrase and not as a single word. It describes the nature of a man's occupation, tells what he can do, but has nothing to do with the wages, terms, or contract, or any sort of contract under which he will do it. In fact, the word "coolie" is two words.

The Chinese divided the entire range of humanity into four classes: shih, nung, kung, shang; the scholar, the farmer, and the laborer. These are considered the higher classes, then kung or laboring classes, "tso kung chi," would be translated as "to do work." Merchants are the last class.

"Koo" is a verb and means "to hire, to rent, or to be hired or to be rented." The word "lee," means "strength" or "muscle." Thus, putting the two words together means "to rent strength." Near the middle of the nineteenth century the phrase "koo-lee" was used to tell who were the people who were "unskilled laborers." Later the word was said to mean "semi-slavery." The American version of the word "koo-lee" was changed to coolie.

In terms of today, an Asian seeing the two characters reads the first character as "bitter." When Gunther Barth titled his book, Bitter Strength: the History of the Chinese from 1850-1870, many Asians who can translate into Chinese, said "K'u-li" and knew that it referred to the bitter effort of the "coolie."

Assignment

I. Vocabulary

extension	reflect	conflict	deprived
assertive	reserved	frugality	stamina
ingenuity	resources	alien	fortitude
scarcity	discrimination	tailings	appendage
prejudice	queue	heathen	barren
Celestial	antagonisms	doldrums	exile
persevered	dint	trot	headman
intervening	inconsolable	monopoly	plagued
haunches	vince	devastating	Yin and Yang
colleens	resentment	squat	

II. Questions

1. What does "by extension, the clan" mean?
2. Why do the Chinese regard that their family name comes first as important?
3. In mining equipment, what did the Chinese introduce to the United States?
4. List the occupations of some of the inhabitants in a settlement near a mining camp.
5. Which occupations might be called a trade? a craft?
6. Although the Asian immigrants were thought to be a huge mass of nameless persons, the Chinese men registered themselves in the records of the representatives. Why would this be done? Why was it important---to the workers? to the representatives?
7. The Asians are called fatalists. Contrast this attitude with that of the white pioneers who stressed optimism, individualism, and faith in progress.
8. How did this attitude differ from their European counterparts?
9. Why did the Chinese have a fatalistic attitude?
10. What were some of the reasons that the Chinese lived so frugally?
11. What were some of the reasons that the Chinese might grow their own vegetables?
12. What were the reasons that their three daily meals were so similar?
13. What is the difference between a drought and a flood?

14. What were some reasons for insurrection?
15. Sailors of Columbus' time had the problem of scurvy. Describe the disease, the problem and the solution. How did the Chinese immigrants solve this problem?
16. The Chinese immigrants were given the name of "sojourners." List several reasons why this name was applied to them.
17. In your own words, explain the two meanings of "coolie."

LESSON 3: Contributions to Railroad Building and Fishing Industry

Textbook References

1. Quest for Liberty, Chapter 15, p. 458
2. We the People, Chapter 14

Supplementary Reading

1. Contributions to Railroad Building
2. Contributions to Fishing Industry
3. The Shrimp Camp

Assignments and Activities

1. Today's competition might be between ball teams such as the 49'ers and the Raiders. In the railroad competition a race was held between the Union Pacific Irish and the Central Pacific Chinese. Who won it? How was it accomplished?
2. The California Historical Society Museum, San Francisco, has in its history room a picture of the ceremony of the completion of the transcontinental railroad. Find a copy of it. What group of people seem to be missing? (See photographs and picture on pages 366-67 in Quest for Liberty.)
3. Why do you think they were not "pictured"?
4. Have students read on "Harmony of Opposites" from Gung Hei Pat Choy, Oakland Unified School District booklet.
5. Make up a chart of opposites, remembering not to list good and evil as opposites because the Chinese regard them as extensions of the same thing.

Some examples are as follows:

sun---moon	water---shore
day---night	heaven---earth
man---woman	black---white

6. Discuss properties of each of these in relation to one another. How do they balance each other?
7. Does it seem odd to you that the Chinese do not regard good and evil as opposites?

Suggested References

- "The Quarterly," Tuolumne County Historical Society, July-September, 1958, Vol. 8, No. 1, Sonora, California
- "Golden Dreams and Silver Realities," American West Periodical, May, 1971
- Chinn, Thomas, et al. History of Chinese in California, a Syllabus
- Chu, Daniel. Passage to the Golden Gate
- Clappe, Shirley. The Shirley Letters from the California Mines, 1851-1852
- Sung, Betty. Mountain of Gold
- "The Mirror," Journal of the Richmond Museum Association

THE CHINESE IN RAILROAD CONSTRUCTION

TRANSCONTINENTAL RAILROAD

After California entered the Union as a state in 1850, its population tripled within three years. This led to a major problem of transportation and communication between California and the eastern states. Because of this, the idea of a transcontinental railroad was developed, but it still remained as an idea until after the outbreak of the Civil War in 1861.

As the Union was dividing, with the southern states becoming Confederate, the position of California was uncertain. Needing California's support, the Union leaders decided that the immediate construction of a transcontinental railroad connecting California with the northern states was necessary to insure California's loyalty.

On July 1, 1862, President Lincoln signed the Pacific Railway Bill. This act chartered both the Central Pacific Railroad and the Union Pacific Railroad companies to construct and operate the transcontinental railroad. The Central Pacific (CP) RR company was to start work in Sacramento, California, and work its way eastward through the Sierra Nevada Range. The Union Pacific (UP) RR was to start work from Omaha, Nebraska, working westward until it met the CPRR. In the original plan, the two railroads were to meet at the California-Nevada stateline, but as it turned out, the two companies met at Promontory, Utah in the Great Salt Lake Basin.

As the beginning of the railroad construction neared, the problem now was to find enough men to construct the railroads. With the lure of gold and silver discoveries in California and Nevada, too many men were interested in seeking their fortune in the mines, rather than in building a railroad. At one point, the Central Pacific was playing with the idea of using the Confederate prisoners of war for laborers, but as it turned out, the Civil War

ended that year.

CHARLES CROCKER HIRED CHINESE

Finally, Charles Crocker, the director of the actual construction, suggested that the CP hire Chinese to solve their labor shortage. One of the other construction directors, James Harvey Strobridge, was strong in his objection to hiring the Chinese. Despite these objections, Crocker hired 50 Chinese.

The work of the Chinese included cutting down trees, rooting out the stumps, breaking and carting rocks, and then laying down the rails and ties. They were found to be so good at their work that soon these Chinese were joined by 2,000 other Chinese from China. After them, many more came.

This reinforcement of labor came at just the right time. At this point, the railroad had reached the Clipper Gap, leading into mountainous areas. The work, now climbing uphill, became more difficult with each passing mile because the CP was now facing the Sierra Nevada---a solid wall of granite!

The Sierra Nevada range was dangerous to work in. Often ridges jutted up without warning from the valley floors below and, in winter time, the heavy snow often made a sure death trap for anyone who was caught in it. There was no way of going around the Sierra Nevada. The CP had to go right through all that solid granite--by tunneling--the most hazardous of all the railroad jobs---by digging and blasting---a very dangerous job which was the cause of death of many Chinese.

A PULLEY SYSTEM

On some sides of the mountains, there were no footholds for the workers, so the Chinese devised a solution. The Chinese requested that reeds be sent from San Francisco.

They wove these reeds into large wicker baskets. These baskets were then hauled to the top of the cliffs where one or two Chinese workmen got inside. They were lowered to the side of the cliffs by a pulley system. Picking at the cliff until there was a hole large enough to fit in some dynamite, they lit it and gave a signal to the crew above. At this signal, the Chinese were pulled up to the top of the cliff, usually just in time to escape the explosion. Often, though, the baskets were not pulled up fast enough, or the rope broke, sending the Chinese workmen to their deaths far below. Records of the Chinese workmen and deaths on the railroad construction of the 1860's were kept on file in San Francisco but were destroyed in the great San Francisco earthquake and fire of 1906.

RACE WON BY THE CHINESE

Many of the white workers on the railroad construction often complained and bothered the Chinese workers. But the Chinese were the most courageous and least complaining group of workers, so Crocker made it clear that if the white workers didn't like working with the Chinese, they could just leave their jobs. Soon after, the trouble from the whites stopped. By now, the Union Pacific and the Central Pacific were not working together but competing with each other! They decided to have a race to see which group of workers could lay down the most tracks in one day. Because the Chinese were so small and slim, no one suspected that they would have a chance, but the Chinese won the race by laying ten miles of track. Along the railroad, there is a memorial plaque marking this achievement of the Chinese.

Again the living habits of the Chinese often confused the white workers. Such things as the nightly bath with a fresh change of clothes daily, drinking tea constantly even on the job, and the "strange" foods they ate led the

white workers into thinking that the Chinese were very odd in their behavior.

The Chinese were usually divided into groups of about 12 to 20 workers in each crew. These crews worked and lived together with their own leader, called a headman, and a cook. They lived in the same unit with each other and slept in tents and huts away from the white crews. These small camps followed the Chinese workers throughout their work on the railroad. But despite the "oddness" of the Chinese to the other workers, the Chinese were found to be excellent workers. As Crocker put it:

"Wherever we put them, they were good, and they worked themselves into our favor to such an extent that if we found we were in a hurry for a job of work, it was better to put the Chinese to it at once."

There was very little doubt as to why the Chinese were referred to as "Crocker's Pets."

THE FISHING AND OTHER SEAFOOD INDUSTRIES

The Cantonese people, coming from a seaport, and seeing the abundance of seafood on the California Pacific Coast, took naturally to the fishing industry after their expulsion from the gold mines. You will remember that the Foreign Miners' Tax enforced especially harshly against the Chinese, succeeded in driving them away from mining. They went into fishing and other related industries.

FISHING INDUSTRY

During the 1860's, Chinese fishing activities in California steadily increased. However, prior to 1857, a fishermen's colony was set up at Humboldt Bay.

In March 1860, a Chinese company was organized to compete for the local fish trade in Los Angeles. Around 1863 several companies of fishermen settled on what is now Marine Laboratory Point near Pacific Grove. This village of some 200 huts was probably one of the most thriving fishing villages on the West Coast.

By 1870 Chinese fishing activities had spread up and down the coast from the Oregon boundary to Baja, California, and along the Sacramento River Delta. San Francisco, San Diego and Monterey were the principal centers. Chinese fishermen set up sale stalls along the Seventeen-Mile Drive from 1880-1890.

Chinese fishing activities had spread up and down the coast; Chinese fished both the bay and the rivers for salmon, sturgeon and market fish. The methods used were sweep-seining in the bays and hook and line fishing outside the bays in the kelp beds and along the rocky parts of the coast. The hostility of the white fishermen prevented the Chinese from using drift

nets and dike nets.

Each of the Chinese fisheries employed practices and equipment peculiar to its kind. Some fisheries required small wood sampans, about 15 feet long, for gathering operations while others required large junks to transport their catch. Shoreside facilities were also characterized by the particular enterprise.

SHARK FISHING

In the waters off Santa Catalina in the 1880's and for the 20 years previous, Chinese fishermen caught shark for eating. They used its fins--- a great Chinese delicacy, and its liver, which yielded a lubricating oil. This was one area in which there was no other competition.

CRAB FISHING

The city wharves were used to a great extent by the Chinese who caught crabs for market by the use of traps. These traps consisted of a strong circular net fastened to a three-foot-diameter hoop, the bait being fastened inside. The crabs fastened themselves on the bait and made no attempt to escape even when the net was lifted from the water.

SEAWEED HARVESTING

The Chinese in the Monterey fishing colony used to gather huge amounts of seaweed off the rocky shores of the Monterey peninsula. The weed was dried in the sun and shipped to San Francisco to be used as food. Processed, it was a good sales item on Chinatown shelves.

THE SALMON CANNING INDUSTRY

The Chinese were brought to the Columbia River in 1872. Soon Chinese cannery workers were used almost exclusively in salmon canneries in Washing-

ton, Oregon, British Columbia and Alaska. However, they were excluded from participation in the salmon fishing industry.

It was only after the passage of the Chinese Exclusion Act that Chinese cannery workers began to decrease, their places being replaced by the Japanese and later by the Filipinos.

ABALONE INDUSTRY

In 1865, there were many Chinese who had already known of the presence of abalone in the Pacific coastline.

In the early days, the methods for obtaining the abalone was by prying apart the shell and muscle with a spade or rock. At this time, the whites had not developed a taste for abalone. However, in 1860, the shell was sought as a beautiful shelf ornament and to be made into jewelry. A large amount of shell was sold. The meat itself was salted or dried and sent to China.

The Chinese used the junk ships they had made, styled after the ones they had had in China, in their industries. But the United States government claimed that these were foreign vessels since they were owned by the Chinese who were not citizens.

Later when the state law, the Chinese Exclusion Act, was passed in 1892, the Chinese found that their junks were considered illegal. Because of this, the Chinese soon left the abalone industry. In 1901 the state legislature passed a law regulating the size of the abalone to be caught to 15 inches in diameter, it stated that only certain species of the abalone could be caught for commercial use.

THE SHRIMP CAMP

The shrimp industry in California was one dominated by Chinese during most of the period in which it flourished. In 1871 Chinese fishermen were already reported using bag nets imported from China and taking great quantities of shrimps from San Francisco and Tomales Bays. By 1880, California led among the eight shrimp producing states.

An excellent word picture of a local shrimp camp is given in the Richmond Museum Quarterly in 1966.

"Sometime between 1865 and 1870 a shrimp camp was established in the cove located on the north side of Point Richmond peninsula. For nearly half a century the camp was the home of some 40 Chinese fishermen who furnished fresh shrimp for the markets of the San Francisco Bay Area and exported dried shrimp to China. The Chinese were isolated from any populated area. Transportation to and from the camp was solely by water in those pre-Richmond years.

"In 1904 when the late Point Richmond pioneer plumbing contractor Richard Spiersch took this picture (on page 15 of the Journal) the camp consisted of about 30 shacks, five wharves and 10 sampans. The shrimp-drying yard was a smoothed-out 4000 square foot section of earth. The shrimp were turned over daily to facilitate the drying process. One man can be seen doing this in the center of the picture. The mudflats extended some 300 feet into the bay at the cove, and to avoid being left high and dry during low tides, the sampans were usually anchored out in deep water.

"Point Richmond oldtimers can still remember a peddler dubbed 'John Chinaman' who stopped at homes in the area to sell his wares. On his slender shoulders he carried two wicker baskets secured to each end of an eight-foot

long pole made of hardwood. Each basket would be loaded down with 75 to 100 pounds of fresh shrimp.

"The peddler walked with a spring gait, which kept his load bouncing. In this manner he received the full weight only when his feet hit the ground. Between steps the baskets were in the air. He carried his bouncing merchandise about a mile and a half over a narrow foot trail before arriving at his first customer's house. It was really a sight to see. Men along Washington Avenue would try lifting the load, but it was a struggle for most of them.

"Bay shrimp were gathered in fine mesh nets. Overfishing resulted in a five-year moratorium in 1912. With their only source of livelihood suddenly ended, the Chinese fishermen abandoned the camp. The Washington elementary graduating class in 1913 hiked to Winehaven and on the way stopped to examine what was left of the once busy camp. They found one elderly Chinese still living among the broken-down shacks. The children passed the hat among themselves and offered the old recluse twenty-five cents. In gratitude he lit the incense around his idol and prayed for the group.

"Shrimp fishing in San Francisco Bay has been in a decline for many years and only one boat is used in shrimp fishing today in the entire Bay Area."

San Francisco was the center of activity in the shrimp industry at its peak. Large numbers of Chinese were employed here. At one time, from 1874-75, many hundreds of Chinese were seen employed in this industry.

Some camps brought fish from the other fishing companies but the great majority employed their own men to catch the shrimp.

A description of the Chinese shrimper was as follows: "The ...boat is of Chinese make and pattern and is 40 feet long by 10 feet at the beam;

it carries a 30-foot mast which bears a typical Chinese sail. The crew is invariably made up of five men. The fishing is done by means of bag nets, made in China. Each net is about 20 feet across its mouth and narrows quickly into a narrow bag, 40 feet long...

"Each boat operates from 20 to 30 nets, which are set on the bottom of their mouths against the current... The nets are set, usually at low tide and taken up again at the next high tide...

"The shrimps when brought into the camps are first boiled in large open vats (filled with salt water) ... after boiling for about 30 minutes, they are spread out on the ground to dry...

"It took fifteen pounds of fresh shrimp to make one pound of dried meat, so the fishermen's catch really didn't seem as big as it should have been. Since the shrimp caught exceeded the demand, much of it was dried and used for export. In 1880 the amount of shrimp exported to China, Japan, and Hawaii brought in more than \$100,000."

The efficient fishing methods that the Chinese used caused the charges by white fishermen that the Chinese were destroying young smelt. In legislation, a law was passed making June, July and August off limits months for the shrimp industry.

In 1905 a law was passed, making it illegal to export dried shrimp out of the state. However, there was still enough demand within the state to keep some shrimp companies busy. As late as 1930, there were still fourteen shrimping camps in the San Francisco Bay Area.

Assignment

I. Vocabulary

transcontinental	lure	sampans
granite	devised	junks
vicker	dominated	vessel
facilitated	moratorium	specie
recluse	expulsion	
Confederate	enforced	
hazardous	thriving	
pulley system	seining	
gait	kelp	

II. Questions

1. Locate on a map of California the major Chinese fishing centers. List some of the industries related to fishing. What were some of the methods?
2. What was the UP? What was the CP?
3. Who were to work on what railroad?
4. Who was to start from the Eastern end? the Western end?
5. Where was the original meeting place? What was the final meeting place?
6. List the several sources of labor for building the railroad.
7. What does a shrimp winnowing machine do?
8. What are needed for sifting, drying, and holding shells?
9. What is the difference between an abalone shell used for a shelf ornament and one to be used for personal ornaments?
10. Why did the Chinese people immediately take to the fishing industries after their expulsion from the gold mines?
11. What were the principal centers of the Chinese fishing industries?
12. Why did the Chinese have a monopoly of the shark fishing industry?
13. What plant food of the sea did the Chinese harvest as a source of food?
14. Why do you think the Chinese were excluded from fishing for salmon?

15. Besides providing the San Francisco markets with fresh shrimp, what else did the Chinese do with their shrimp catch?
16. What was the result of the Chinese "overfishing"?
17. Imagine that you are one of the Chinese fishermen in the shrimp industry. Explain what you would do each day as you go out to catch the shrimp. Explain the methods you would use and how you would get them ready for the market and for exportation.

LESSON 4: The Chinese in other Occupations

Textbook References

1. Quest for Liberty, Chapter 14, p. 433
2. We the People, Chapter 14

Supplementary Reading

1. The Chinese in Other Occupations:
 - Slipper Industry
 - Woolen Industry
 - Cigar Industry
 - Domestic Servants, Cooks and Restaurants

Assignments and Activities

1. Assign Quest for Liberty or We the People.
2. Assign Supplementary Reading listed above. Have students prepare the Vocabulary and Questions.
3. Ask for three volunteers to be a traveler, a tourist and a sojourner. They are all looking for a room to stay overnight. The three of them meet. What are the different questions each might ask a hotel desk clerk depending on his classification?
4. Design a cigar band and a cigar box label. Remember that the Chinese had to hide the fact that it was Chinese owned and often-times used a Spanish name.

Suggested References

- Chinn, et al. A History of the Chinese in California, A Syllabus
- "Happy Hen Chow," CHISPA Journal of Tuolumne County Historical Society

THE CHINESE IN OTHER OCCUPATIONS

Scattered incidents began in the spring of 1852 in the northern mines of California to expel the Chinese. Meetings were held and a resolution was passed denying to Chinese the right to hold claims after May. There were other resolutions passed to exclude "Asiatics and South Sea Islanders" from mining activities.

The expulsions forced many Chinese to leave for other localities or to enter other occupations elsewhere. However, there was also a strong pressure not to expel the Chinese, since, for many counties, the Foreign Miners' Tax aimed directly at the "Celestials," was a very lucrative source of income.

CHINESE MINING AFTER 1860

The easily worked diggings were exhausted by the late 1850's, and there began a shift from individual to company-type operations, beginning in 1858. By the early 1860's most white prospectors had abandoned gold mining. Thus by the close of 1863, the Asians had inherited the greater part of river claims all over the state. By 1873 the Chinese had become the largest single racial or national group among the miners. However, during this same period, the number of Chinese in the mining districts was also decreasing.

COAL MINES

In June, 1870, the Union Pacific, taking a lesson from the Central Pacific, started to employ Chinese section hands. In 1875, during a strike of white miners, the railroad introduced 150 Chinese workers in Rock Springs, Wyoming. This move created much bitterness against the Union Pacific and a growing hostility grew among the white miners toward the Chinese. By 1885 there were 150 white and 331 Chinese employed in the Rock Springs mines.

On September 2, 1885, "the fuse was lit" as a result of an argument between a Chinese and a white employee over work at the mines. When the rioting ended, 28 Chinese were dead, 15 wounded and several hundreds had been chased out of town. Much Chinese property was destroyed. Indemnification was finally enacted by Congress in 1887 after much international negotiations between the Chinese and American governments.

BORAX BEDS

Seventy or eighty Chinese were employed working the borax beds at Clear Lake as early as 1869. The workmen scraped up the white crust on the borax lake and transported this salt to the works for separation of the borax.

In other borax producing areas, it is said that during the 1870's, about 1,000 Chinese worked at a salt marsh near the town of Columbus, Nevada. The minerals in the marsh water were concentrated by evaporation in boilers.

SALT BEDS

In the salt-evaporating basins around the fringe of San Francisco Bay, Chinese laborers gathered and cleansed the salt after the water had evaporated and the salt had crystallized.

As the Chinese sojourners left the mining and railroad camps, some of them drifted to Chinatowns where he could be with friends, borrow money, have a letter written home and find a job. Once in the city, he had to find housing, employment and recreation.

SLIPPER INDUSTRY

The story goes that a French cobbler founded the first slipper factory in San Francisco but that the Chinese whom he employed learned the trade so well that in time, they all set up factories in competition. By 1870 there were 12 slipper factories of which all but one were owned by Chinese. Of

211 workers counted, 191 were Chinese.

By 1876 the peak of product value per worker was \$837 produced by 28 factories that employed 213 workers. The product value fell to \$470 by 1880-81. In that year the highest number of workers who were Chinese was counted. Once again as in the gold mines, the working conditions may explain why the slipper-making industry was left to the Chinese.

SHOE AND BOOT INDUSTRY

The shoe and boot-making industry got started four years after the end of the Civil War. In California the Buckingham and Hect Company hired Chinese workers during strike 1869. The diligence of the workers was noted and other factories quickly followed suit in the hiring of Asians, especially when employers not have to pay as high a wage to the Chinese as they did to non-Asians.

By 1873, half the boot and shoes made in California were made by Chinese. Then Knights of St. Crispin, the labor organization, demanded an increase in wages. They attempted to drive out the Chinese competition and intimidate the white employers who hired them.

The rapid introduction of machines into boot and shoe factories throughout the country enabled white employers to have men replaced by women and children, and in California, white men replaced by the Chinese. In 1875 there were only eight Chinese-owned factories but five years later there were 48 factories. In 1882, of 2300 boot and shoe workers, 2000 worked for Chinese firms. The rise of Chinese firms resulted eventually in the Chinese specializing in making inexpensive shoes while the white-owned factories made boots.

The competition caused the lowering of prices and the workmanship of

the Chinese made it worthwhile for the Californians to purchase locally-made manufactured footwear. However, the increase of competition, of cheaper labor, capital and fuel available in the East resulted in the decline of footwear manufactured in the West.

Unlike the Japanese who considered working with leather a stigma and therefore looked down on the Japanese tanners and butchers, the Chinese did not mind working with the manufactures of shoes and boots.

THE WOOLEN INDUSTRY

In 1858, the Heyneman, Pick and Company started the first woolen mill in San Francisco. At the time that the mill went into operation in 1859, the Chinese were among the first hired workers. Ten years later, one observer said, "Four or five hundred Chinese are now employed in San Francisco's woolen factories, and scarce anything would induce the proprietors to exchange them for other labor." The knitting mills also employed Chinese.

Because of the "war-induced prosperity" of the white men, labor of the non-Asian was not as common. The Chinese were dominant because they seldom worked in competition with the white laborers in the same mill. In 1867, however, with the recession coming on, the white laborers began to accuse the Chinese as the main cause of their unemployment. These accusations did not make any difference to the employers, and Chinese labor continued to increase in the woolen mills. The mill owners continued to resist the pressure of the whites who were demanding a stop to the hiring of the Chinese. The woolen industry relied on Chinese labor because of its cheapness, availability and dependability. Their wages varied from 90 cents to \$1.12 per day in 1876.

During the early 1870's the number of Chinese workers expanded to approximately 70 to 80 per cent of the total work force. Major reductions in the Chinese labor force came during the recession and anti-Chinese agitation of the 1875-76 season. By the mid-1880's, because the Eastern mills were underselling the local manufacturers, the decline of the California woolen mills began.

THE SEWING TRADES

In the late 1860's, the Chinese were already working in many of the

sewing companies in California. Many of the clothes were exclusively made by the Chinese.

The Chinese made up a large group of the hired employees in the sewing trade in 1880. The following chart shows the number of Chinese employees in the garment factories for that year:

Working for clothes manufacturers.....	661
Overall makers.....	156
Underwear makers.....	67
Shirt makers.....	580
Sewing machine operators.....	114
Total	1,578

If you add the number of tailors and seamstresses who were Chinese, the total would be about 2,000. Later in 1902-03, the Chinese made up about 24% of the clothing workers, 75% of the men's underwear makers and 47% of the shirt makers.

In Chinatown, three labor guilds were formed among the sewing workers; the T'ung-yeh T'ang, formed by the workers on men's clothing and tailors; the Chiung-i-Hang, formed by the workers on shirts and ladies garments; and the Chin-i-Hang, formed by the laborers of the work clothes and overall makers. The power of the first and last guilds listed above died and went out of existence many decades ago but the other one was in operation until 1967. Until recently there were only two male sewing machine operators in Chinatown of San Francisco.

In the 19th century, the Chinese clothes workers were all male, but after the first World War, the Chinese women began working in the overalls department. Soon, the International Ladies' Garments Workers Union was organized. This organization helped the women to be accepted in the sewing industries and started many factories for women's garments. Today the sewing industry is one of the few thriving industries in Chinatown and it employs over 3,000 Chinese.

THE CIGAR INDUSTRY

Because there were some laborers who did not see gold mining as the way to make their fortune, some Chinese men turned to the making of cigars as a way of making a living.

In the cigar factory space was scarce and the rental was high. Usually there was an area of 15 feet by 20 feet set aside for the rolling of the cigars. There might be a table with a bench on either side. The cured tobacco leaves would be placed in front of the worker and the finished product would be put on a narrow table, which straddled the leaves. When the cigars looked as if they might roll off, another worker would come, take them away, meanwhile tallying for the worker another mark signifying the number of cigars rolled. The pay varied from 50 to 70 cents for one hundred cigars. A good worker averaged 200 cigars a day. A line of men approximately 50 in number might be working in the cigar gallery.

The Chinese workers belonged to a labor guild, the Tang Dak Tong (Hall of Common Virtue). A rule which was strongly enforced was that guild members were not to work alongside non-guild members. If there was a grievance, it was brought to the attention of the guild who appointed a committee to settle the problem. The Chinese also turned out the boxes to hold the cigars.

In the 1870's cigar rolling was dominated by Chinese workers. In the mid-1880's, the white Cigar Makers Union and the Exclusion Act of 1882 succeeded in virtually eliminating the Chinese from the cigar industry. But in 1881, one-sixth of the entire cigar production in the state had been by the Chinese. By the time of the earthquake in 1906, there were only five factories and 140 workers, of whom 80 were Chinese. In the cigarette factories, there were very few Chinese.

AGRICULTURAL LABOR AND OTHER INDUSTRIES

By the late 1860's Chinese labor was used fairly widely by wheat farmers. The Chinese worked in vineyards, picked cotton, harvested hops, strawberries and other crops. In the 1870's, the Chinese worked in fruit orchards and canneries. In the 1870's and 1880's, Chinese employees constituted one-fourth or more of the workers in the following industries in California: the making of rope, candles, soap, matches, pottery, whips, the gathering of rags for the paper mills and weaving around bottles.

DOMESTIC SERVANTS AND COOKS AND RESTAURANTS

During the period of shortage of labor in the West, the Chinese male entered the field of domestic services. He did the cooking, cleaning, washing, ironing and other domestic chores in the homes of well-to-do white families. And in homes where there were children, he was often their nurse and babysitter.

The Chinese reputation as good domestic workers soon reached the East Coast and many people were looking forward to the completion of the trans-continental railroad in the hopes that the Chinese would go to the East and work there. But the vast majority of the Chinese stayed on the West Coast where the wages were higher, although some Chinese did go to the East Coast to work.

In the mid-1870's, the Chinese domestic workers were being paid equal to, and in many cases more than the white workers. Many stories were written about the Chinese man as typical and excellent houseboys. But today the Chinese servant is just a thing of the past.

The Chinese once employed in the field look back upon it with the pride of being able to work in a place with an environment other than Chinatown.

CHINESE RESTAURANTS

The Chinese restaurants of San Francisco's Chinatown now have an international reputation, some listed with four stars as a mark of excellence. How did they come to be so acclaimed? When did they get their start?

The date of the first Chinese restaurant in San Francisco is not known, but they were known to be in existence in July, 1849. News of the Gold Rush lured men from all over the globe. After the merchants arrived, then came Chinese laborers and immigrants who were willing to do any necessary work on the way to the mining fields. Some Chinese men never got there because they found out there was more gold to be "mined" in the big city by catering to the needs of the miners as they came to and from the gold mines. Others got to the fields or camps or canneries and performed the tasks of washing and cleaning. They started boarding houses and did the cooking for later immigrants. Still later, they dispensed with the boarding houses and concentrated on the cooking. Little cafes would be started. In the city, a small restaurant would be founded in a downstairs basement area.

It was really after the end of World War II, many servicemen had come through the port of embarkation and returned to their homes in the Midwest, the Deep South and the Atlantic Coast. They spoke to their families about the good food they had had in San Francisco. Later they became tourists and returned to Chinatown, hoping still to find that little "downstairs" restaurant; sometimes it was still there. Sometimes it would have become bigger.

Although the men in the kitchens were Chinese, they had come from different provinces bringing with them regional food habits. Because of the nearness of Canton to the water, seafood was a mainstay of the daily diet. Steamed, boiled, fried, dried, even raw and cut into thin strips, fish supplied protein. Even today fish markets sell to restaurants a fish which a

few minutes before your order was placed, was swimming in its tank in the market down the block.

Ducks which depended on fish for food were another delicacy. The men of the Swatow Village in China had a secret method of taking out the cartilage of the ducks' webbed feet, washing it very carefully and then stuffing it with a mixture of pork and water chestnuts. When the Swatow cooks came to California, they refused to reveal the secret to non-villagers.

When wheat flour was purchased for the Canton restaurants, the master chefs made noodles and won-ton, noodle squares filled with stuffing. Travelers from Swachan province described their favorites to the Cantonese chefs and the latter came up with dishes of chicken rolled in pepper grains and tomato shrimps poured over crispy rice. At the edge of the Gobi Desert, reported the northern scholars, the camel drivers hunched over a huge iron kettle in which raw mutton bits were dipped into hot soup which was drunk afterwards to keep the snow-covered camel drivers warm.

All of these techniques and recipes were transplanted to San Francisco to give the Big City its international reputation for good Chinese cuisine.

Huey was inconsolable.

Perhaps it was because he needed the company of a friend that Huey and Happy then rented the rooms over Pete Ghiouso's barber shop to make their home together. After two years of living together, the arrangement terminated with a disagreement.

Happy enjoyed the concerned interest of Tuolumne County's officials... but his friendships extended far beyond the limits of the Mother Lode Country.

In 1942, when the company was filming "For Whom the Bell Tolls" in Sonora, Sid Street, the location unit manager became acquainted with Happy and was impressed with him to the extent that he allowed Happy admission to the set as an unofficial member of Paramount Pictures, Inc.

Happy Hen Chow endured despite many disasters. He would simply start all over again. And each time it meant saving again for his return home to China. Each time a disaster happened, it meant for Happy a longer separation from his wife and family in China. He did not take out citizenship papers.

He would go home to China but he never made it. Even his bones never made it. In 1958, ten years after his death, the People's Republic of China was in control and his bones were not picked up.

TWO CHINESE MEN

The lives of two men, neither of whom were miners, but who came to Angels Camp in Tuolumne County in the late 1870's will tell of the hardships and the struggle to survive endured by Chinese.

The two, Happy Hen Chow and Louie Yai or Huey, persevered despite many troubles in the form of winter floods and fires. Happy Hen Chow was 19 when he left China for San Francisco and then came to Angels Camp in 1875. In 1900 he moved to Sonora and died in 1948 at the age of 91.

His first job was in a hand laundry next to Angels Creek where, by dint of self-denial and hard work, he saved enough to buy out the proprietor. Business went well until a winter flood washed away the entire enterprise. He then obtained work as a cook's help in a Chinese restaurant. When his employer feared business was entering a period of doldrums, once again, Happy was able to acquire his own business. He prospered moderately well until in 1900, a devastating fire destroyed the building which housed his restaurant. He then moved to Sonora and a job as kitchen helper for Hop Kee.

He too fell victim to a major fire...but in the intervening years Happy worked there and in the cook houses of the summer lumber camps throughout the mountain area. It was at Hop Kee's that he first met Louie Yai, known better as Huey, who came to Sonora in 1915, worked chiefly for Hop Kee, then began his long stint of 30 years service as night cook...at the Gem Cafe. This continued until Huey's death in 1945.

Huey had married in China and became the father of a fine son. When the boy was 14, Huey was able to finance the long trip from China so that the boy could be educated in America. It was a bitter turn of events when the young student died after a brief illness only two years later. For many months

Assignment

I. Vocabulary

section hand	seamstresses	scarce
indemnification	cobbler	cured tobacco
intimidate	guilds	resolution
stigma	sallow	environment
war-induced	cadaverous	reputation
availability	confectionary	catering
dominant	recession	
borax	company-typed operations	

II. Questions

1. List the other occupations the Chinese went into other than gold mining and railroad building.
2. What was the force or forces that made them take up these other occupations?
3. What is the difference in mining for gold and borax? in mining for coal and for salt?
4. What was the Knights of St. Crispin? What did it demand? How was the group going to do this?
5. Soon white employers replaced the men workers in the boot and shoe factories. Replaced by whom?
6. Discuss the influence of the Industrial Age upon the boot and shoe industry.
7. Why did the number of woolen mills in California decline?
8. List the three kinds of workers who formed the membership of the three guilds. Why was it so specialized? Was this necessary? Discuss.
9. List some of the task done by the Chinese houseboy. What conclusions can you draw if you remember that household work was considered "women's work"?
10. Why did whites hope that the Chinese would come to the East to work? What would make it easier to go from California to the East?
11. What kind of salaries were Chinese domestic workers getting?

LESSON 5: The Growth of the City

Textbook References:

1. Quest for Liberty, Chapter 15, p. 450
2. We the People, Chapter 16

Supplementary Reading

1. The Growth of the City: Chinatowns

Assignments and Activities

1. Assign Quest for Liberty and We the People.
2. Assign the Supplementary Reading above. Have students prepare the Vocabulary and Questions.
3. Have class prepare a trip to San Francisco's Chinatown, or Oakland's Chinatown, or assign one or two students to go. Have them report back to the class on their observations. What kind of occupations? What kind of stores? How many stores were there in one block? How many restaurants? Did there seem to be a clustering of one type of store? Why would this be so?

Suggested References

- Chinn, et al. A History of the Chinese in California, A Syllabus
- Sung, Betty. Mountain of Gold

THE GROWTH OF THE CITY

CHINATOWNS

The Chinatowns of San Francisco, New York and Chicago are reporting problems of overcrowding, sanitation, a high incidence of tuberculosis, and a gradual increase of Chinese, both native and foreign-born, juveniles' names on the police blotters.

What is causing the overcrowding? Why don't the Chinese move to the suburbs? Why is tuberculosis still prevalent in a segment of our population in America. Why are more Asian juveniles' names appearing on the records of the law enforcement agencies?

How did Chinatowns get started? In the days of the Gold Rush, on festive occasions or when the Chinese miner needed supplies, he went to San Francisco (the Big City), Marysville (the Second City), or Stockton. Before Chinese New Year, he would be sure to pay all his debts, go into San Francisco and look up his countrymen and friends, play mah jong, talk all night and sleep all day.

However, in mountain villages and mining towns, Chinese stores were the focus of life. As soon as several Chinese moved into a settlement, one of them sent to a supply center for the groceries and other wares needed by the colony. These he sold his comrades without at first discontinuing his regular work. If the colony increased in numbers, he rented a small store and formed a trading company with the assistance of friends, a clan association, or a district company. Often, a Chinese physician began to dispense medicines from a supply of drugs ranged along one side of the store, and an itinerant barber made it a place of call. In a short time, an auspicious name, goods from San Francisco, and news from the Pearl River Delta in Canton made the

store the resort of all Chinese in the vicinity. In time the aspiring merchant hired a cook who at first was available only for banquets but later ran a small restaurant in an annex. But entire mining companies left their tents, huts, and claims with the beginning of the rainy season to winter in Chinatown.

San Francisco's Chinatown was similar to those of other California settlements. Its Chinese population in the 1850's and 1860's was hardly larger than that of some of the half-forgotten mining towns, where no traces of Chinese life have been preserved save the remnants of a general store, the skeleton of a gambling hall, a dilapidated joss house, or simply the words China or Chinese which were among the popular place names derived from nationalities.

San Francisco's Chinatown was also the repository of records, all of which were destroyed in the 1906 fire. Those fragile pieces of paper upon which were listed the columns upon columns of names of Chinese men---hard working, devoted to family--- were "no more."

But these settlements declined and the Chinatowns of cities grew. A description of the life of a Chinese woman living in Tuolumne County also reveals how the move to the city gradually makes the city bigger but magnifies the urban problems.

"We met Chan Shee, the last Chinese lady to leave old Tuolumne County's Chinatown, in 1922. Chan, who was born in China in 1854, would often stroll out leisurely for a visit as she was interested and fascinated with the new homes being constructed.

"Chinatown with its muddy, narrow Lyons Street had the brown buildings falling down around her, but she held on, for it was home to her for many, many years. The husband had had a prosperous mercantile business here from

early days---but returned to China to be with his ancestors, taking their little girl, Ailene, for her schooling. Chan was happy here, but on September 16, 1928, now 74 years old, local friends helped her to get to her homeland and be with her own people. Now our Chinatown's irreplaceable ruins were torn down in a hurry, as the Tuolumne County Historical Society and many others protested. It had a heritage of the past that the Chinese played in the colorful and fascinating history of Tuolumne County, not to be replaced."

Chan Shee -- no Tuolumne resident knows when she came to the area--lived to be the last Chinese lady as Chinatown fell down around her.

As the settlements fell in ruins, the sojourner drifted back to San Francisco where he could hope to survive. Once in the city he had to find housing, a job and recreation. His recreation was gambling and smoking opium, smoking to relieve the "bitterness" of his life by a better world as seen through the smoke of an opium pipe. He, like the Indian, was forbidden to buy "fire water," or liquor.

Soon he would find a job. He could begin to think of having his wife join him and dream of a time, many years later, when both he and his family would return to the home village as wealthy persons.

Before the Oriental Exclusion Act of 1882, when some women did come with their husbands, there would be the additional problem of education for the children. The sojourner wanted his children to know and understand the heritage of his forefathers. There was a time when the San Francisco Board of Education did not permit Asian children to attend the white schools.

Later, when American public school became compulsory, then the Chinese schooling would have to be learned after American school hours---but the Chinese education was also compulsory for the Chinese child.

If the sojourner or any member of his family became ill, he would go to the herb doctor and if he needed surgery, he would go to the white man's hospital. If there was a death in the family, he could go to the one or two Chinese men who would handle the details of the funeral services. Later one or two funeral homes who were willing to handle the arrangements for the non-whites would get all of the business in Chinatown.

Someone would start a newspaper to report on the events of the community, the comings and goings of the latest ships to touch the harbor shores from China. The Golden Hills News was founded as early as 1854. At present there are about five newspapers still in operation from a list of over 35 papers.

The theatre would be a place of entertainment that the whole family could enjoy. Music, drama, acrobatics, all these would be contained in a Chinese play but in a style that was strange to the Westerner's eyes.

Through the years as the sojourners landed in San Francisco, and the jobs in the mining camps and railroad construction camps decreased, more and more of the people stayed in the Chinatown where they could be with people of their own kind. Family and friends who understood their language, who could be of help in case there was any trouble were here. Outside the Chinatown were the housing restrictions, low wages, the discrimination of non-Asians. Soon a family would be joined by more members and the small apartment would have to stretch to accommodate until the walls would be bulging. Discouragement and despair would become the constant companions of some of the immigrants. Some would become ill, not having fresh air, proper nutrition and they would not be able to provide the medical care needed. Tuberculosis was the most common disease.

Others would commit suicide. Still others, unable to afford the trip back to China, would live out their days in quiet desperation. There might

be a small piece of land, not really a park, to which they could go to sun themselves, to play checkers, to think thoughts of home.

Then in the late 1960's, as refugees in Hong Kong sent their children to California, the foreign-born found it difficult to adjust. Many times, the new immigrants would be males in their teens, too big for the English as a second language class in the public schools, too young for the English adult education classes in night schools. Oftentimes there would literally be no place, no chair, no room for him. Also, the new immigrant would have no skill. Seeking to copy the ways and have the material comforts of the native-born, the new immigrant, in his frustration, might turn to robbery and extortion. There would be the forming and joining of street gangs for mutual protection.

Eventually the problems of Chinatown will be solved. The resources of money, manpower and good will must help to solve them. Government, from federal to municipal, will have to lend a hand. Agencies, public and private, white and yellow, must join in a mutual effort or the contributions and achievements of every American, white and non-white, will count for nothing.

Assignment

I. Vocabulary

incidence
tuberculosis
prevalent
festive
mah jong
acrobatics

dispense
itinerate
auspicious
aspiring
dilapidated
extortion

joss house
repository
fragile
mercantile
Oriental Exclusion Act
municipal

II. Questions

1. List some of the problems of Chinatowns today. Is anything being done to help solve them?
2. How did Chinatowns begin? Is there any similarities between Chinatowns and other ghettos? Any differences?
3. What might a Chinese settlement have in the way of services to the colony?
4. What was the most important service that the San Francisco Chinatown had that the other settlements did not do?
5. If a fire should hit San Francisco or Chicago as seriously as it has in the past, would this disrupt the records? What is being done to prevent this?

LESSON 6: Discrimination and Legislation

Textbook References

1. Quest for Liberty, p. 444
2. We the People

Supplementary Reading

1. Discrimination and Legislation Against the Chinese
2. Bringing Issues Up to the Present for the Chinese

Assignments and Activities

1. Assign Quest for Liberty or We the People.
2. Assign the Supplementary Reading listed above. Have students prepare the Vocabulary and Questions.
3. Divide the class into two groups. Have them think of an item that can be taxed without hurting themselves too much financially. What are some of the problems of writing it up? What are the problems of trying to enforce it?
4. Refer to "The Chinese and Japanese in America: A Chronology." Review items that are marked with an asterisk (*). These items are a chronology of discrimination and legislation against the Chinese and the legal responses made by the Chinese. Can certain types of legislation be grouped together?
5. What conclusions can be drawn by looking at the violent acts and the legal responses of the Chinese?

Suggested References

Barth, Gunther. Bitter Strength
McLeod, Alexander. Pigtails and Gold Dust
Elsensohn, Sister M. Alfred. Idaho Chinese Lore
Lyman, Stanford. A History of the Chinese and Japanese in America,
from the symposium "The Asian Experience in America: Yellow
Identity"

DISCRIMINATION AGAINST CHINESE

Denis Kearney, the labor union man and his cry, "The Chinese Must Go!" was no new phrase to the Chinese. He and his ancestors had heard the same cry 350 years before when Chinese overflowed into Siam, the Straits Settlements, the Philippine Islands and the Dutch East Indies. When the United States opened its arms to the yellow race, which was "soon overflowing the country," the cry caught up with them here, too.

"That pathetic wail for relief from Chinese immigration in California did not rise from oppressed workingmen who were being denied the necessities of life by the industrious Chinese. It really came from disgruntled and lazy workers speaking for aspiring politicians who hoped they would be caught in the human wave that followed and be borne on its crest to political glory."

The first Chinese to come to California were enterprising merchants who aided California's economy. In 1842, one, in a letter to the governor, mentioned that his business grossed \$10,000 a day. Another, in 1849, introduced prefabricated houses, floating the sections across the Pacific and assembling here in San Francisco, at that time a city of tents. As late as 1851, newspapers welcomed the Chinese predicting that they would soon take an honored place in the state senate.

But the tide had already turned. You will recall that the primary reason for the resentment of the whites was economic. The immigration of laborers aroused the hostility of their white counterparts.

When the Chinese laborers arrived, they were also included in the prejudices against the Mexicans and Indians. The Chinese found their properties and diggings expropriated by white miners. In some instances, they were run out of town or murdered. They were barred from participating in mining bonanzas.

Beginning in 1849, mob attacks became common. In 1852 the Marysville Herald gleefully reported white mobs driving the Chinese miners out of the Sacramento River area. The laws were passed forbidding them employment in the mines or the sale of mines to Chinese.

As late as 1885, white mobs in Rock Springs murdered 25 Chinese persons and destroyed \$100,000 worth of property. A newspaper editorial cautioned against indiscriminate murder because "the Chinese were useful for menial labor."

Race riots directed against the Chinese in San Francisco were present throughout the 1860's and 1880's. Their language, manners, habits, religion and personalities incited prejudice, but their greatest crime was in the economic field. The Chinese would work harder for longer hours and for less wages than another white man.

White labor unions and other whites generally disapproved of the Chinese laborers; there were corporations willing to take advantage of their superior qualities of docility and frugality. Leland Stanford, governor of California at this time, denounced the "Yellow Menace" and "Yellow Horde" but the Central Pacific still imported coolies by the thousands to build the high line over the wintry Sierra and across the Nevada desert. The Chinese "cheap" laborers were blamed for the ills of the day. The results were miserable lives for the Chinese for decades.

In Nevada, full-grown Chinatowns appeared in Carson City, Virginia City and at Dayton and Calandaria where coolies briefly found employment in the construction of the narrow gauge Carson and Colorado Railroad through the southern deserts. The now familiar pattern of persecution and abuse appeared. Labor unions protested against Chinese laborers. A full-time boycott of all Chinese businessmen was inaugurated, but it quickly collapsed for economic

reasons.

Rioting in San Francisco against the Chinese began in the 1850's and lasted for approximately 20 years. Cutting off the braided hair queues and other forms of outrage were favored. Some of the actual methods of injuring the Chinese were hitting, beating, slapping them with boards or shovels, shooting, whipping, stabbing, kicking and stoning them. Sometimes these race riots ended in murder. The anti-Chinese people often ran the Asians out of town after taking the Asians' properties and diggings.

ANTI-CHINESE LEGISLATION

In 1850 the Foreign Miners' Tax was levied against all foreigners but the revenue from the Chinese accounted for 90% of the total tax collection. Between 1850-54, the Chinese had the dubious distinction of being the only minority supporting the state of California.

Many ingenious laws were devised to curb the Chinese. For example, 1) the Anti-Ironing Act: There were very few women in the American West, and, of course, the men could not do "women's work." Chinese, prevented by law and mob violence from competing with white men, did the women's work and so successfully that they became stereotyped as laundrymen and domestics. Then a law was passed that forbade ironing between 10:00 p.m. and 6:00 a.m. when most white citizens were asleep. 2) Another law was the Laundry Licensing Act: Yip Wo, who had operated a laundry for 20 years, was denied a license at renewal time because the government maintained that he could not operate a laundry because his building was not made up of brick! Yip Wo stayed open, was fined, refused to pay the fine, and took the case all the way to the Supreme Court. In a landmark 14th Amendment decision, the court said the "law was administered with an evil eye" to destroy an ethnic group's livelihood and decided in favor of Yip Wo. 3) In 1854 a California court ruled that Chinese were Indians. Indians were ineligible to testify in court against whites. It was 1875 before a Chinese could have legal redress against any white action if he had only Chinese witnesses to support him. Before then, only a white man testifying for a Chinese would be accepted. This ruling meant that if a Chinese was called an "Indian," he could not testify in court against a white man or serve as a witness for another Chinese. 4) In 1875 San Francisco passed the Cubic Air Ordinance---every lodging house had to

have 500 cubic feet of air space per person. This was enforced only in the Chinese ghetto; hundreds were arrested. Their lawyers advised them to submit to arrest. Thus, when the jails were packed, they brought suit against the city for violating its own Cubic Air Ordinance. Naturally, after that, the ordinance was no longer enforced. 5) In retaliation, the city imposed the Anti-Queue Ordinance. This apparently petty harrassment was very serious: the Chinese were ineligible for United States citizenship. The cutting off of the queue was punishable by death under the Manchu law. In the case of Ho versus Noonan, Justice Field declared the law unconstitutional. This civil liberties case has been used recently as a precedent by civil rights attorneys defending the right of hippies and schoolboys to wear long hair.

California has a history of unconstitutional legalisms, especially in immigration. The Passenger Act and Bonding Act was passed in 1855 to keep out lewd and lascivious persons (here one was supposed to read "Chinese persons"). It was declared unconstitutional in 1875.

The Chinese, while victims, were not passive. They fought for their legal rights and were instrumental in establishing the civil rights for many of the Chinese immigrants of today.

What were some of the problems which caused the "strife" between the Chinese and the whites?

With the gradual acceptance of the work camp, Chinatown was left as the focal point of strife. Californians initially observed the growth of Chinatown with pride for it came into view almost naturally as part of the bustling port of the rapidly developing supply centers in the interior. The exotic quarter added another gem to California's crown. Favorable comments about Chinese industry and frugality continued to accompany adverse reaction to the development of a distinct Chinese settlement in the heart of San Francisco. The Grand Jury Report, for the December term, 1853, regretted it

found a "disposition on the part of some inconsiderate persons to annoy, persecute and maltreat inoffensive and industrious Chinamen."

The actions of city officials and the complaints of residents directed attention to a series of distinct grievances around which the strife between American communities and Chinatown revolved.

These charges originally encompassed the whole range of tensions which rose from the accelerated growth of San Francisco. They ranged from the laments of bachelors about Chinese washermen to the Recorder's complaints about the problem of administering oaths to feuding Orientals. They covered the Chief Engineer's difficulties with sanitation and fire fighting, and the irritation of residents at hordes of Chinese bathing naked in the back of company houses, rendering it impossible for the female portion of the families adjacent thereto to have ingress to or egress from their houses, or to remain at their windows.

The years reduced the accusations to two basic indictments; the living habits of the Chinese endangered San Francisco's mental health; the vices threatened the moral character of the city. These indictments stimulated waves of reform which sought to tackle some of the problems leading to a concentration of filth...with crowded residents and gambling visitors.

The arrival of shiploads of dying Chinese newcomers, another fire endangering the city's growth, reports about the spread of a cholera epidemic around the world and of leprosy in the Chinese quarter, reform groups threatening the tranquillity of municipal corruption or attempts to erase San Francisco immorality by purifying Chinatown...these and other calamities, real and imagined, brought on newspaper exposes, investigations, official reports and court trials. A constant deterioration of the city's affairs seemed to accompany each local catastrophe.

In the Chinatowns in the cities, the Chinese formed insurance associations or "tongs" to lend each other money, to take care of orphans and families in China and to invest in new companies. Because of a few bad members, these "tongs" acquired a bad reputation.

Quarrels would start and perhaps become so bitter that a professional "killer," an outcast---would be hired to kill the business rival.

In June 1972, a social worker of Chinese ancestry was killed when he opened his apartment door out in the avenues of San Francisco at 11:15 p.m. and five bullets were pumped into him. His friends, rushing to the door, saw no one.

The death of Barry Fong-Torres created a shock wave in San Francisco's Chinatown. His murder was the 10th in a series of killings; victims except Torres were members of Chinese street "gangs." This was brought out in a special report written by Charles Howe and Rose Pak, both members of the San Francisco Chronicle staff.

The police appealed to the Chinese community members to come forward and tell what they knew in an effort to help solve the crime. No one did.

The murder was shocking to the community in many ways: first, this was the first death of an "Establishment" member and a pro-youth young (29) worker; second, because of the nature of the job of Fong-Torres, it merited large headlines in the two major San Francisco newspapers; third, it set in motion an investigation by the team of Howe and Pak who were a Caucasian and an Asian, a man and a woman. In this report, the two mentioned that they too had been threatened.

In the investigation the two reporters discovered that witnesses were reluctant to talk for a number of reasons: 1) "We don't wash our dirty linen in public," 2) "I'll be the next one killed if I'm seen talking to you,"

3) "Well, what did you expect, those hoods from Hong Kong---," 4) "Everything will work out, you'll see---in time." These statements are not necessarily listed in order of descending importance.

JUSTICE IN THE GOLD FIELDS

At year's end in 1850, there were 150,000 men of all nationalities roaming over the rich mines of the state. Many were good men who were a credit to the state, but there were others who made the camps hotbeds of vice and corruption. When conditions became too oppressive, the lawless element in San Francisco were attracted to the gold fields. Public gambling flourished as a legally authorized vice in all camps. It was a harvest time for the gamblers who raked in easily the hard-earned gold dust of the miners and sent them to the company store for credit to work out another gambling stake.

Among the dangers on the road was that of being murdered for his money or property. Justice did not reach the offenders and lynching was not only common, it became justifiable.

Many of the foreigners who came into the camps were from Australia, Mexico or South America. They were usually of bad character and showed disregard for peace, honesty or order. Although most of the early adventurers thought they knew something about mining, they knew more about gambling and robbery.

One native Californian, Joaquin Murieta, was chief of a group of bandits. His robberies were many and were usually accompanied by murders. His followers thought nothing of shooting the inmates of a tent. Ranchos were invaded and pillaged. Chinese were killed like a covey of quail.

Frequently Joaquin and his band would descend on a helpless Chinese camp and tie them up by their queues for hours to make them disclose the

hiding place of their gold dust. The Chinese were persecuted not only by Murieta but other foreigners took a hand. One dark night a band of armed white men suddenly appeared in a Chinese camp, firing their pistols and putting the Chinese to flight. Then they proceeded to steal all the gold that could be found...and set a claim by right of possession.

Some friends of the Chinese brought suit against the raiders before the local justice for the return of the property. In their defense, the men pled that they "thought the Chinese could not work the claim to so good an advantage as they could!" The judge gave the decision in their favor because of this plea. To try to bring the thieves to justice before a higher court was impossible, for the Chinese were not permitted, according to law, to bear witness against white men.

The first state constitution provided that foreigners should enjoy the same rights of property as the native-born citizens. However, one of the California statutes of 1849 provided that "no black or mulatto person or Indian shall be permitted to give evidence in favor of or against any white person."

Chief Justice Murray of the California Supreme Court was later called upon to make the question clearer. Can Chinese appear in court with testimony against their persecutors? The answer was no, especially if the witnesses for the defense were also Chinese. To the question, "What is an Indian?" the judge replied: "Indian, as commonly used, refers only to the North American Indians, yet in the days of Columbus all shores washed by Chinese waters were called the Indies, therefore all Asiatics were Indians. In the second place the word 'white' necessarily excludes all other races than Caucasian; and in the third place, even if this were not so, I would decide against admitting the testimony of the Chinese on grounds of public

policy."

The white miners claimed that individuals of a community ought to exist solely by supplying the wants of others, and when a man neither did this, nor had any wants of his own but such as he provided for himself, he was of no use to his neighbor...what was true of an individual was also true of a class. Therefore, according to their views, the Chinese, thought the best, most faithful, the most easily managed and the most reliable of all laborers, were thought to be very destructive and detrimental to the interests of the community.

The knowledge that the Chinese immigration had increased to such numbers gave a sudden start to an anti-Chinese movement in the mining districts. The miners petitioned the government to put forth some effort to stem this tide of Asiatics. Early in the year 1850, Chinese miners were driven from several mining districts...generally peaceful, because they made no resistance.

BRINGING THE ISSUES UP TO THE PRESENT

We have talked about the new immigrants debarking the plane with their household supplies, a teapot, sometimes a box of soap or they unwrap a cloth enfolding a gnarled herbal root. They are welcomed by their friends and relatives.

Families immigrating from the Far East to settle in California face many problems in their home life. Overcrowding and no jobs are some of the problems. If they go to Chinatown, there is security in being with their own, but the possibility of making a good living is very poor.

Since rent is high and housing inadequate, many families must crowd into one room intended for a single person or a couple. The bathroom is down the hall and the kitchen stove is usually a hot plate. "Octopus" plugs furnish the electricity for the reading lamp, the radio and the heat from the electrical heater.

Because the two new immigrant parents must work so that all may eat, the relationship and communication between the adults and the children break down. The parents are too tired or the gap of understanding the American culture is too wide to be bridged.

The children may be cousins to their American-born relatives but they soon find out that they are looked down upon as being "fresh off the boat." His haircut, his padded jacket, her hair style, her clutching at her mother's arm, their loud talking, their discipline of the child in the department store, are all objects of ridicule.

The parents still expect their children to do well in the American public school system. The barriers of language and "culture shock" sometimes prevent the children, especially the young males, from performing up to high

standards and they rebel, drop out from school, and resort to crime to bring some of the comforts they see the native-born taking for granted.

In school, the young student faces a language barrier. Oftentimes there is no room for him in the "citizenship" class of senior high school. In reading classes he may have the competition of several other students with speech impediments or reading handicaps and thus cannot command the teacher's undivided attention to his own particular set of problems. In Hong Kong, his father may have paid to have the male child learn English which he was expected to teach to his brothers and sisters at home only to find that he may have been cheated. Even so, his Hong Kong English lessons could not have helped him understand the speech and slang of his fellow American students.

Because they cannot read English, both the parents and students do not know of the informal recreational type activities which are reasonable...the formal ones cost a lot of money. There is a lack of social outlet for the children on the playground. For women, there is only the companionship of women to be found in the garment factories.

"Armchair quarterbacking" on a Monday morning after a weekend football game is easy to do but a useless exercise---unless the coach and team can improve and vow not to make the same mistake again.

And we must not let the same mistakes happen again---the enslavement of blacks, the harsh treks of Indians, the queue hanging of Chinese, the evacuation of Japanese.

The young third and fourth generation Chinese Americans have become doctors, pharmacists, technicians, nurses, secretaries, lawyers, teachers, and are seeking a place in the American mainstream of life. They want to have a part of the American dream.

The energetic Chinese Americans are determined to see that the world they are going to inhabit will be a better world---free of the pollution of the air, the water, and of the mind.

The "flamboyant generation" in its original meaning of the word, are caught between two worlds, two cultures, hoping to bring the best of the past to that of the future.

Their world, as they see it will be one of war---a war against poverty, against disease, against hunger, against filth, against prejudice.

But it can't be fought alone. All---whites, yellows, browns, reds, and blacks must stand united in this war.

Assignment

I. Vocabulary

undercurrent
disgruntled
aspiring
crest
brandishing
subsided
persecution
detrimental

counterparts
expropriated
indiscriminate
docility
boycott
inaugurated
Indians
petitioned

passive
flourished
stake
covey
tongs
mulatto
similar fate

II. Questions

1. Who welcomed the Chinese to the United States?
2. Later they were rejected. Why?
3. It was claimed that oppressed workingmen did not want the Chinese to come here. Was this true? Explain.
4. How did one feud become a battle in Idaho?
5. Compare this to the Boston Massacre. What are the similarities of the two battles?
6. Who else were discriminated against besides the Chinese? Why?
7. What was the Foreign Miners' Tax?
8. List some of the problems of the new immigrants of today. What are the similarities to those of the forty miners?

JAPANESE
ASIAN AMERICAN STUDIES

LESSON 1: The Japanese Immigrants

Textbook References

1. Quest for Liberty, Chapter 14 or
2. We the People, Chapter 16, Part A

Supplementary Reading

1. The Japanese Immigrant, 1861 to 1924
2. Chart: Median School Years Completed by Persons 14 Years Old and Older
3. Chart: U.S. Immigration by Country, 1820 to 1968

Assignments and Activities

1. Read Quest for Liberty, Chapter 14 or We the People, Chapter 16, Part A
2. Assign the Supplementary Reading and charts listed above. Have students prepare the Vocabulary and Questions.
3. A student might visit the site of the Wakamatsu Silk Colony situated in El Dorado County, north of Sacramento where today, a plaque commemorates the colony's brief attempt at settlement in California. The student might take photographs of the site and make a report to the class.
4. Students might interview first generation Japanese-Americans and inquire as to their motives for coming to the United States. Some might be willing to give them an account of their early experiences in the United States. The interview, with the consent of the subject, might be taped.
5. Students might study the different immigrant groups in San Francisco. They might find out about the history of the Italian, Russian, Chinese, German, Irish, and other immigrant groups who came to this area. Compare their histories.
6. Students might write to the Department of Immigration and Naturalization to find out about current immigration from Asia (China and Japan).

Suggested References

Daniels, Roger. Politics of Prejudice
Girdner, A. and Loftis, A. The Great Betrayal. The opening chapters give detailed information on Japanese immigrant life in the early period.

"The Japanese in Los Angeles, 1860 to 1920," County Museum
of Natural History, No. 1
Hosokawa, Bill. Nisei.

THE JAPANESE IMMIGRANTS
1861 to 1924

Compared to the more than 30 million immigrants who came from Europe in the years between 1865 and 1924, the slightly more than a quarter of a million men and women from Japan in the same period constituted an insignificant trickle. Yet, beginning around 1900, Americans, especially those living in the West Coast, began to convince themselves that this small pool of Japanese in the United States posed a major threat to the country. They began to demand that the Japanese, like the Chinese before them, be kept out of the country.¹ Their demands were met in 1924 when Congress passed an immigration law prohibiting further Japanese immigration into the United States.

Who were the Japanese immigrants against whom so much time and energy were spent? When did they come to the United States? Why did they come? What dreams did they hope to realize in America? What kind of people were they? This and other readings will help you to answer some of these questions?

EARLY JAPANESE IMMIGRATION TO THE UNITED STATES: 1861 to 1924

Japanese immigration to the United States may be divided into five periods:

1861 - 1890.....	3,000
1891 - 1900.....	27,000
1901 - 1908.....	117,000
1909 - 1924.....	118,000
1924 - 1952.....	0

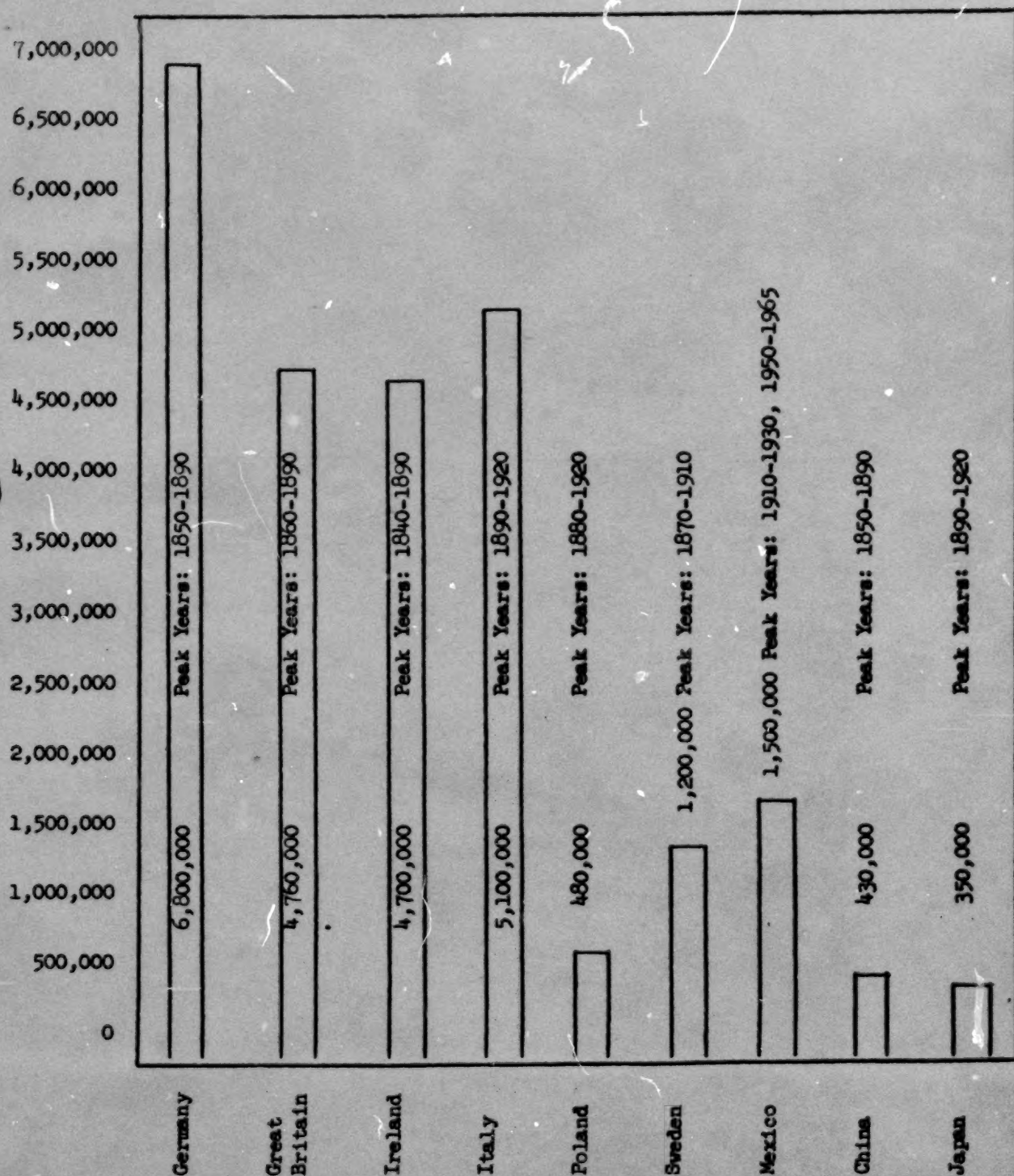
Approximate total 275,000²

In 1952, the ban on Japanese immigration was finally lifted and Japanese aliens, including thousands of Japan-born Japanese who had lived

¹ The Chinese were excluded from the U.S. by law in 1882

² Daniels, Roger. "The Issei Generation," Roots. UCLA, 1971. p. 139

U.S. IMMIGRATION BY COUNTRY 1820-1968
 (from: From Many Lands, by Alberta Eiseman, page 211.)



for over half a century in the United States, were at long last allowed to apply for American citizenship.

EARLY JAPANESE SETTLERS

As the table above shows, large numbers of Japanese did not begin to arrive in the United States until the end of the last century. The earliest group of Japanese immigrants may have been a group of well-educated gentlemen, speaking English and French, who settled in Alameda County in 1868.

In the following year, a small colony of Japanese settled at Gold Hill, north of Sacramento. The tiny group of twenty men and women tried to start a tea and silk farm. The long dry California summer soon ruined their crops and the group faced starvation. Abandoned by J.H. Schnell who led them to California, the group scattered and disappeared within three years. The only reminders of the Wakamatsu Colony, as the group came to be called, are the grave site of Okei, a 19 year old girl who passed away in 1872 and the record of the marriage of one of the men to a black girl living in California at the time.

Despite the anti-Chinese heat in California in the 1860's and 1870's, the tiny groups of Japanese immigrants were welcomed. Newspapers praised them for bringing their families to start a new life in California. As long as there were very few Japanese---55 in 1870 and 148 in 1880--whites tended to accept them. However, as their numbers increased in the 1890's and as more came to fill jobs the welcome mats soon disappeared.

NEW JAPANESE IMMIGRATION

Because of the Chinese Exclusion Act of 1882, Americans soon felt the shortage of labor in Hawaii and in California. They needed workers to fill jobs which Chinese immigrants might have taken if it was not for the

MEDIAN SCHOOL YEARS COMPLETED BY PERSONS 14 YEARS OLD AND OLDER, BY SEX*
 Total Population, Japanese, Chinese, Filipino, Negro: Total Nonwhite Population; California
 and Metropolitan Areas, 1960).

Metropolitan Area	Total Population		Japanese		Chinese	
	Male	Female	Male	Female	Male	Female
California	11.7	12.0	12.4	12.3	11.0	11.6
Fresno	10.3	10.7	12.2	12.2	n.a.	n.a.
Los Angeles- Long Beach	12.0	12.0	12.4	12.4	12.2	12.1
Sacramento	12.0	12.1	12.3	12.2	11.5	10.7
San Diego	12.0	12.1	12.3	12.2	n.a.	n.a.
San Francisco- Oakland	12.0	12.1	12.6	12.4	10.3	11.3
San Jose	12.1	12.1	12.3	12.3	n.a.	n.a.
	Filipino		Negro		Total Nonwhite Population	
	Male	Female	Male	Female	Male	Female
California	8.7	11.5	10.3	10.6	10.6	11.0
Fresno	n.a.	n.a.	8.6	9.0	9.2	9.8
Los Angeles- Long Beach	10.5	12.2	10.6	10.9	11.1	11.4
Sacramento	n.a.	n.a.	10.3	11.0	10.9	11.5
San Diego	12.1	11.7	10.8	10.8	11.2	11.0
San Francisco- Oakland	9.7	11.8	10.0	10.5	10.4	10.9
San Jose	n.a.	n.a.	10.9	10.7	n.a.	n.a.

*U.S. Bureau of the Census. Based on a 25% sample of the population for Japanese, Chinese, Filipino persons and total population and total nonwhite population. Information on total population, Japanese, Chinese, Filipino, and nonwhite population from: State of California, Dept. of Industrial Relations, Division of Fair Employment Practices, "Californians of Japanese, Chinese, Filipino Ancestry" (San Francisco, June, 1965), p. 26. Information on Negro population from: State of California, Dept. of Industrial Relations, Division of Fair Employment Practices, "Negro Californians" (Supplement. San Francisco: December, 1965), p. 1. n.a. - Not available.

- e. Respect for courtesy and manners. Quick tempers, emotional outbursts, aggressive and assertive behavior was generally frowned upon by Japanese who valued cooperation and smooth relationship between people.
- f. Possession of a strong sense of duty and moral obligation toward parents, children, friends, relatives, and country.

LIFE IN THE UNITED STATES: 1880 to World War II

Sharing common attitudes, values, and language, Japanese immigrants in this period lived pretty much among themselves. Their daily lives centered around the farm or, if they lived in the city, around a small store or domestic work. Several times a year, they would get together for community picnics, Buddhist church bazaars, poetry readings, and various cultural affairs such as flower-arranging and Japanese dancing. Children were sent to Japanese schools after regular public school to learn their parents' language. Social life was confined to the Japanese community. This was the result of a lack of contact with whites. Housing segregation prevented Japanese and whites from living as neighbors. Job discrimination kept many Japanese and whites from coming into contact at work. Because they were not allowed to become citizens, they did not go to citizenship classes where English and American customs were taught to immigrants. Thus, many early Japanese could not communicate very well with whites. Above all, the growing anti-Japanese feelings in the West Coast frightened enough persons to force Japanese immigrants to stay close to each other for safety and comfort.

JAPANESE IMMIGRANTS' CONTRIBUTIONS TO THE UNITED STATES

Despite the growing intensity of white hostility toward them, Japanese immigrants continued to "stick it out." One of their greatest achievements

and contributions to this country was in agriculture. Despite laws passed by white legislatures to discourage their efforts in California agriculture, the Japanese worked, saved, and bought or rented the worst farmlands in the state---farmlands long rejected by white farmers. They pioneered rice growing and planted the first citrus orchards in the San Joaquin Valley. They played a vital role in setting up the system of marketing perishable fruits and vegetables. They were leaders in the growing of truck crops and they undeniably played a very major role in making California one of the greatest farming states in the nation. By 1941, only one year before they were taken to concentration camps, Japanese farmers raised 90 per cent of the snap beans, celery, peppers, and strawberries; from 50 to 90 per cent of the cauliflower, spinach, artichoke, and tomatoes; and 25 to 50 per cent of the asparagus, cantaloupe, carrot, lettuce, onion, and watermelon.

Over the years, Japanese-Americans have also made significant contributions to American science, art, politics, and many other fields of endeavor. Despite intense job discrimination, they vigorously pursued education. By 1940, they were the most highly educated group in the United States. Their educational attainment record has not changed much in the past thirty years; Japanese-American still constitute the most highly educated group in the United States. Although many could not find jobs commensurate with their high level of education, some managed to find the doors of opportunity had gradually opened after World War II. They took advantage of the new opportunities and contributed to the progress of our nation:

Science

Dr. Hideyo Noguchi, Japan-born bacteriologist, member of the Rockefeller Institute for Medical Research, did pioneer work on study of snake venoms, diseases such as general paralysis and syphilis. While investigating Yellow Fever in Africa, Dr. Noguchi contracted that disease and died in 1928.

Dr. Thomas T. Omori, one of the nation's top scientists in the field of lunar probes, rocket propulsion, and nuclear energy. Many of Dr. Omori's researches enabled the U.S. to land on the moon.

Dr. Paul Terasaki, professor at the UCLA Medical School developed the tissue compatibility test to determine if a heart transplant patient can receive a new heart. Tissue compatibility is vital to a successful heart transplant.

Dr. Newton Uyesugi (Westley), a pioneer in the field of optometry developed the soft contact lens worn by millions today. Dr. Uyesugi suffered from near blindness due to an enlarged cornea. He experimented and discovered that a flexible contact lens could correct his eye problem.

Dr. Chihiro Kikuchi, mathematician, physicist, and atomic engineer at the University of Michigan discovered the pink ruby as the ideal material for laser beams. His work made possible current advances in space communications.

Many Japanese-Americans today are members of the science and mathematics faculties of America's leading universities. Science, mathematics, and engineering are still the most popular subjects taken by Japanese-American students today.

Art and Architecture

Isamu Noguchi, sculptor whose works have been exhibited and commissioned throughout the United States, Europe, and Asia.

Minoru Yamasaki, architect, designed the World Trade Center in New York City, one of the largest buildings of its kind in the U.S. He also designed the science pavillion of the Seattle World's Fair.

Law, Politics, and Civil Rights

William M. Marutani, Philadelphia attorney spoke to the United States Supreme Court against anti-miscegenation laws (laws prohibiting marriage between races). The Court unanimously declared that states cannot outlaw interracial marriages.

Setsuko Nishi of Chicago set up The Chicago Resettlers Committee to assist Japanese-Americans migrating to Chicago. She was the director of Parkway Interracial Community House

and the secretary of the Chicago Council Against Religious and Racial Discrimination.

Ray Okamura and Edison Uno, working through the Japanese-American Citizens League (JACL) won the repeal of Title II of the McCarran Act, which made provisions for the maintenance of concentration camps for people suspected of sabotage or insurrection.

Gordon Hirabayashi who insisted upon the protection of the constitutional rights of all American citizens regardless of race or ancestry. Hirabayashi instituted Supreme Court appeal to win the release of all Japanese-Americans from the wartime concentration camps.

Henry Y. Kawai, Utah resident, persuaded the Utah legislature to erase a number of racially discriminatory laws.

Assignment

I. Vocabulary

ban	value	domestic work
exclusion	aggressive	customs
depression	assertive	agriculture
attitudes	moral obligation	truck crops

II. Review Questions

1. Approximately how many immigrants came from Japan in the years between 1861 and 1952? Approximately how many came from various European countries in the same time period?
2. Why was there no immigration from Japan between 1924 and 1952?
3. What was the Wakamatsu Colony? What happened to the group?
4. Why were some of the early Japanese immigrants welcomed by white Americans? Why did white attitudes toward them change beginning in the 1890's?
5. Why did many Japanese come to the U.S. starting in the 1890's? Where did they go to first before migrating to California?
6. Which of the attitudes and values brought from Japan would help them to achieve success in the U.S.? Which might prevent them from effectively meeting the hostilities of Americans?
7. Why did many Japanese immigrants live apart from white Americans?
8. On the Chart, "Median School Years Completed by Persons 14 Years Old and Older, By Sex," which groups tend to have the most years put into education in California?
9. What contributions did Japanese immigrant farmers make in the area of agriculture? in science? in the arts? in law, politics, and civil rights?
10. Using the Chart, "U.S. Immigration by Country, 1820 to 1968" compare immigration from Asia to immigration from Europe. Why do you think there was a larger immigration flow from Europe rather than from the Orient?

LESSON 2: Japanese Pioneers in American Agriculture

Textbook References

1. Quest for Liberty, Chapter 11, pp. 354-357 or
2. We the People, Chapter 14, Part A

Supplementary Reading

1. Japanese Pioneers in American Agriculture
2. Chart: Pioneer Japanese Farmers' Contributions to California Agriculture
3. George Shima, Potato King of California

Assignments and Activities

1. Assign Quest for Liberty, Chapter 11 or We the People, Chapter 14, Part A.
2. Assign the Supplementary Reading listed above. Have students prepare the Vocabulary and Questions.
3. Assign the class two decision-making activities, What Should Sam Do?
4. Organize a debate around the question, "was the Alien Land Law justified?"
5. Assign an interview with one of the local Japanese pioneer flower growers and report to the class. Students might request an interview with the Adachi, Oishi, or Sakai families of Richmond.
6. Assign an interview with the produce manager of a local supermarket. Find out about Japanese in California agriculture today. Inquire about the produce which are supplied by Japanese farmers. Report to the class.
7. Make a map of California using the chart provided. Locate each of the areas listed on the chart and note the crops cultivated by the pioneer Japanese farmers.

Suggested References

Daniels, Roger. Politics of Prejudice
Girdner, A. and Loftis, A. The Great Betrayal
Caughey, John W. California

Hosokawa, Bill. Nisei
Nichi Bei Times, Japanese Trade and Cultural Center Commemorative
Book: History of the Japanese Community, U.S.A.

JAPANESE PIONEERS IN AMERICAN AGRICULTURE

THE PACIFIC COAST PIONEERS

You undoubtedly know the story of the pioneer farmers who tamed the Great Plains and made that region the great wheat and corn belt of the United States. Yet, we often forget that other pioneers tamed the Pacific Coast states. The story of their efforts to make California, Oregon, and Washington one of the most productive regions of our nation is an important part of the history of the Western American frontier.

One of the most ignored pioneer groups in the Pacific Coast are the Japanese immigrant farmers. They were among the early pioneers to make this region and especially California one of the leading agricultural producers in the United States.

THE DREAM

In the 1890's many Japanese emigrated to the Pacific Coast in response to the demand for farm labor. As a group, Japanese farm workers soon discovered that they could only begin at "the lowest rung of the economic ladder." As poorly paid seasonal farm laborers they could not get very far in life no matter how much they worked. Many Japanese immigrants therefore, dreamed of owning or renting a piece of land. Because of the lack of capital it took them many years of hard back-breaking work in the hot fields before this dream could be realized.

Many Japanese farm workers who managed to save a little money first became sharecroppers. Then, if more capital was accumulated, they rented or leased a piece of land. Most Japanese farmers rented or leased land from white landowners who profited from the rents and improvements made by their Japanese tenants. Some, after years of toil, managed to save enough money

to be able to buy their own little plot of land, often in areas least desired by white farmers.

Most Japanese immigrants preferred to work in agriculture. Because many came from Japan's farmlands and respected farming as an occupation, they were particularly interested in agriculture. Willing to face the challenge of the soil, the hardy Japanese pioneer farmer set out to make the West Coast green.

MAKING THE DREAM COME TRUE: CALIFORNIA

Most of the Japanese pioneer farmers cultivated California and some of their greatest achievements in American agriculture were made in our state. Although today their land is very productive and valuable, they had to suffer years of sacrifice and patient toil to make it so. They began by working the barren lands rejected by others. In areas such as Vacaville, the Central California strip, and Imperial Valley where the weather was mercilessly hot and the land bone dry, the pioneer Japanese farmers built irrigation channels to combat the heat and the dry soils. In areas where the soil was infertile, they introduced fertilizers to make the land produce. The swampy marshlands of the San Joaquin and Sacramento deltas were drained for potato and rice cultivation by Japanese immigrant planters. Many times if the heat, wind, and poor soil conditions did not kill the crops, insects and pests threatened to.

Always the very first years of farming land like these required much painstaking labor but did not always produce high yields. However, by 1920 the years of patient toil were beginning to pay off. By 1920 Japanese farms in California produced crops valued at 67 million dollars. As the two charts at the end of this reading will show, the Japanese farmers began to be the

major producers of such everyday food crops as strawberries, celery, lettuce, tomato, rice, asparagus, potato, and varieties of fruits.

MAY A THOUSAND FLOWERS BLOOM!

It should be noted that the Japanese immigrants were also pioneers in the development of flower farms in California. Flower growing was one of the earliest enterprises undertaken by the Japanese. Beginning as early as the 1880's they pioneered flower farming in the San Francisco Bay Area. Roses, carnations, and other popular flowers were carefully grown in rows of hothouses in the outskirts of San Francisco, Oakland, Richmond, and other Bay Area communities. Chrysanthemums were introduced to Americans by a Japanese immigrant in 1886. Some Chinese as well as Japanese began to specialize in growing "mums" in the Peninsula and later in San Mateo and Santa Clara counties.

In these very early years horse drawn carts were used to bring the flowers from the farm to the florist shops along Sutter Street and Grant Avenue in San Francisco. This was the humble beginnings of what would later become a multimillion dollar flower marketing business pioneered by Japanese immigrants. By 1922 a large flower market was set up in the vicinity of Fifth and Howard Street in San Francisco. During and after World War I Japanese flower growers became interested in selling their flowers outside of California. In 1916 and 1927 Japanese flower growers went to Chicago to investigate the possibilities of starting flower markets. These early efforts eventually led to the distribution of California-grown flowers throughout the United States. Today, Japanese-American flower growers ship roses, carnations, and other plants by jet as far as New York City.

If you live in Richmond or El Cerrito you may have seen the greenhouses and stores operated by the Adachi, Oishi, or Sakai families who settled in this area around the turn of the century. They are among the leading flower growers of the San Francisco Bay Area.

NIGHTMARES!

The Japanese immigrant farmers soon discovered that they not only had to contend with the tough soils and the harsh elements, but that they would have to face the hostilities of white farmers.

As soon as the Japanese began to succeed in producing crops on lands long rejected by whites, the white farmer felt threatened by Japanese competition and convinced themselves that Japanese farmers were taking over California lands. In actual fact, in 1920 the immigrant Japanese farmer cultivated a bare 1.6 per cent of the state's farmlands; in 1910 they cultivated less than 1 per cent of the land.

The long history of anti-Oriental race prejudice began to catch up with the pioneer Japanese farmers. Whites in California eventually pressured the state legislature to pass Alien Land laws--one in 1913 and another in 1920. These laws prohibited all aliens ineligible for American citizenship from owning or leasing farmlands. The laws were specifically aimed at the Japanese immigrant who, like other Asian immigrants, were not permitted to become citizens.

The final blow came in 1942 when all Japanese-Americans were ordered into concentration camps. Among those most loudly demanding their removal were white farm organizations in California and other western states.

PIONEER JAPANESE FARMERS' CONTRIBUTIONS TO CALIFORNIA AGRICULTURE

Location	Special Problems	Crops Produced
<u>NORTHERN CALIFORNIA</u>		
Butte, Colusa, Glenn, and Yuba Counties	Swamps in some areas/brick-like alkali soil which no one wanted to cultivate	Rice fields and vegetables
Walnut Grove	Swamps/too much water	Vegetables and fruits
Sacramento Valley	Swamps/too much water	Introduced rice fields
Vacaville	Hot and windy/irrigation canals built to water the dry and dusty soils	Orchards
Contra Costa County	Hard adobe clay in soil/plants do not grow	Strawberries and other fruits/tomatoes and peas
Florin	Shallow topsoil/water does not soak in	Vineyards and strawberry patches
<u>CENTRAL CALIFORNIA</u>		
San Joaquin Delta	Swamps	Potato/onion/celery

Location	Special Problems	Crops Produced
<u>CENTRAL CALIFORNIA (con't.)</u>		
Fresno, Livingston	Sand storms/high winds/insects/ sand storms often buried plants under sand and had to be dug out by hand/shallow topsoil	Grapes/figs/almonds/ fruits
Reedley	Hilly ground had to be leveled	Grapes
Visalia	Sand storms/high winds/insects	Introduced peas
Dinuba	Sand storms/high winds/insects	Introduced watermelon
Delano	Sand storms/high winds/insects	Truck farming
Seville to Lemon Grove	Intense heat	Vineyards/citrus orchards
<u>SOUTHERN CALIFORNIA</u>		
Guadalupe, Santa Maria area	The soil was so hard that the Japanese farmers had to dig the ground with picks and shovels and move boulders by hand	Lettuce/truck farming
Los Angeles and Orange Counties	Hot/desert-like	Vegetables and berries
San Fernando Valley	Hot/desert-like	Citrus orchards

Location	Special Problems	Crops Produced
<u>SOUTHERN CALIFORNIA</u> (con't.)		
San Gabriel	Rocky hillsides/sandy soil	Vegetables
South El Monte	Alkali soil/very salty and brick-like, so plants do not grow	Celery/berries (strawberries, blackberries, raspberries) cauliflower

GEORGE SHIMA, POTATO KING OF CALIFORNIA

George Shima, a Japanese immigrant farmer-businessman was unusual for this period in that he became one of the few Japanese immigrants to become a millionaire. Shima arrived in this country in 1890 and began as a labor contractor, supplying workers on California farms.

He became interested in reclaiming barren delta lands in the San Joaquin River area. The land was submerged under a sheet of water. Only tule and other wild vegetation grew on this soggy land. No white farmer wanted to touch such land. First, Shima diked one of the many islets in the river, draining the soil and pumping out the excess water. For 17 long and hard years he struggled with this land and many times he faced failure. However, with courage, skill, and persistence Shima eventually turned this soggy delta into one of the important potato producing areas in California.

Americans found Shima to be a very honest and industrious man who greatly improved their economic well being for he not only helped to improve their lands but also employed hundreds of white, East Indian and Japanese workers to help operate the 25,800 acres he controlled.

Despite his great contributions to California agriculture, Shima like many Asians faced racial prejudice. When he bought a large house in Berkeley in 1909, whites led by a University of California professor demanded that he move to "an Oriental neighborhood." Shima refused and built a large redwood fence around his new home. Fortunately, it turned out that he did not really need the fence for his family got along quite well in the neighborhood.

At his death, in 1926, it was estimated that George Shima possessed an estate worth \$15 million. His pallbearers included David Starr Jordan, the chancellor of Stanford University and James Rolph, Jr., the mayor of San

Francisco. Japanese will not only remember George Shima for his successes in agriculture but also for his efforts to protest injustices committed against his fellow Japanese immigrants.

Assignment

I. Vocabulary

frontier	swampy marshlands	high yields
seasonal farm labor	delta	florist
capital	cultivation	truck farming
sharecroppers	pests	alkali soil
reclaiming land	dike	islets
irrigation	top soil	pallbearer

II. Questions

1. Why did many Japanese immigrants want to become farmers?
2. Compare the experiences of the white farmer in the Great Plains and the Japanese farmer in the wastelands of California. Which experiences were similar? Which were different?
3. Why did most immigrant Japanese farmers work on the worst lands in California?
4. How did the white farmer react to the Japanese? Why?
5. Were the white farmers justified in believing that the Japanese farmers were taking over California's farmlands? Explain your answer.
6. What was the Alien Land Law? How could these laws hurt both the white and the Japanese farmer?
7. What contributions did George Shima make to California agriculture?
8. How do the efforts of these early Japanese pioneer farmers affect our everyday lives today? How might our lives be different if they had not farmed in our state?

WHAT SHOULD SAM DO?

It is 1913. Sam Suzuki, a 45 year old Japanese immigrant farmer is seated in front of his little house overlooking 10 acres of vegetable fields in the Valley. In the distance he can see the houses of his neighbors, the Jones' who came to the Valley from Iowa six years ago. Sam is looking sadly over his fields, half of which he had worked twenty years to buy. When he first came to the Valley from Japan in 1893 he picked fruits for the white farmers up and down the coast. He worked very hard and managed to save enough money to start buying a few acres of brick-hard land in the Valley which the whites did not want. His wife joined him years later and they built their little house and raised a small family. He worked years to make the land yield vegetables. When his fields began to pay off he leased 5 more acres from a white landowner who wanted the Japanese to work his property. Sam Suzuki hoped to one day pass his own small acres to his children who were born and raised in California. Today, he did not know what to do. He had just read the newspapers which said that the California legislature had finally passed the Alien Land Law which some of his white neighbors were demanding. Under the law, Sam feared that he might have to give up the land he had already bought and to quit farming the land he had leased within the next three years. What should Sam Suzuki do?

Guide Questions:

1. Since the Alien Land Law permitted only American citizens and those immigrants eligible for citizenship to own or lease land, could Sam Suzuki solve his problem by applying for U.S. citizenship?
2. Should he and other immigrant Japanese demand that the Assemblyman or state Senator representing their district help repeal the Alien Land Law?

3. Since he improved the land and raised its value, should he try to sell for a high price and quit farming and maybe start a new life in the city?
4. Should Sam Suzuki get together with other Japanese farmers facing the same problem and organize a protest against the law by threatening to withhold their crops from the market?
5. If you were Sam Suzuki's neighbor, Jones, and saw a chance to take advantage of the new land law and buy up Sam's land for a cheap price, would you do it?

LESSON 3: The Japanese-Americans and the Labor Unions

Textbook References

1. Quest for Liberty, Chapter 13 or
2. We the People, Chapter 16, Part B

Supplementary Reading

1. Japanese-Americans and the Labor Unions

Assignments and Activities

1. Read Quest for Liberty, Chapter 13 or We the People, Chapter 16, Part B.
2. Assign the Supplementary Reading listed above. Have students prepare the Vocabulary and Questions.
3. To further the student's understanding of the causes of low wage for minority workers, a group role-playing activity might be useful. Two students could play the role of the employer seeking workers but refusing to hire unionized workers. Two students can play the minority workers who cannot find jobs because of employer discrimination; two students can play the role of Samuel Gompers and the AF of L insisting that non-whites be kept out of the union. Have the students playing the minority workers attempt to solve the problem of finding work which pays well. What weapons (arguments) can the employers use to get him to work cheap? What can the labor unions do about it?
4. The class can be presented with a discussion question centered around the reading: "If you were a Japanese immigrant working twelve hours in the hot sunbaked fields picking lettuce for \$1.00 a day and can no longer stand it, what can you do? Should you participate in a labor strike?" Students should keep in mind such factors as: other job opportunities, the fact that you are not a citizen and can never be according to American laws; the hostility of labor union men whom you have encountered in the past; the large numbers of Mexican and Filipino workers imported to do the work; your own sense of what is right and wrong; etc.

Suggested References

- McWilliams, Cary. Factories in the Field
Yoneda, Karl. "100 Years of Japanese Labor History in the USA," Roots. UCLA, 1971. pp. 150-158.

JAPANESE-AMERICANS AND THE LABOR UNIONS

Most Japanese immigrants came to the United States as laborers in the plantations and crop fields of Hawaii and the West Coast. They were brought to this country at a time when labor unions were fighting employers for better wages and working conditions. The Japanese, like the Chinese worker before them, found themselves caught between the employer and the unions. Neither side respected nor gave the Japanese immigrant worker a chance.

THE EMPLOYERS AND THE JAPANESE WORKER

Employers hired Japanese immigrants for some of the lowest paid and most undesirable jobs. This meant long hours of work at low pay in the hot sugar cane plantations of Hawaii or the fields of California. Those who went to Hawaii in 1868 were contracted to work for three years at \$4.00 a month, half of which was withheld until the end of the third year of work. Wages and working conditions in Hawaii failed to improve in the period between 1868 and 1920. In 1900, sugar cane workers labored for 69¢ to 75¢ a day. Japanese workers were therefore, driven to organize and strike. Between 1868 and 1920, the Japanese alone fought for better wages and working conditions in 60 strikes and work stoppages. Some 72,000 Japanese were involved. Employers occasionally retaliated with special brutality. In 1889, Katsu Goto, an ex-sugar worker and storekeeper-interpreter for the workers was lynched for refusing to testify falsely in the courts on behalf of the plantation owners.

Japanese workers tried to find a better life in the West Coast of the U.S. where employers constantly clamored about labor shortage. Upon arrival they discovered that it was not that much better in the United States. Wages and working conditions in the California farmlands were so intolerable that

in 1903, some 2,000 Japanese and Mexican farm workers organized and went on strike in Oxnard, California. They formed what was perhaps the first farm workers' union in California---the Beet and Farm Laborers Union of Oxnard. Its first president was a Japanese immigrant. In 1908, Japanese grape pickers organized themselves with the aid of the Labor League of Fresno.

Poor wages and working conditions drove Japanese in the railroad camps to strike. In 1896, 200 Japanese railroad workers struck in Nampa, Idaho for better wages and working conditions. As a result of the strike they received a raise---\$1.10 for a ten hour a day. Strikes were also organized among Japanese workers in the mines of the West long known for their poor safety record. The Japanese miners joined the United Mine Workers of America, one of the few unions that allowed non-whites to join, and participated in the large mine strike of 1913 in Colorado.

Because many employers discriminated against Japanese immigrants, it was very difficult to quit even a low paying job. There was always the threat that employers would easily replace a troublemaker with another worker. Employers thus found it easy to force Japanese to scab during a strike. It was often the only way the Japanese worker could find work.

THE AMERICAN LABOR UNION: RACIAL DISCRIMINATION

One of the most important reasons why Japanese (and other minority) workers often "scabbed" during a labor dispute was the labor unions themselves. American labor unions excluded all Asians (Japanese and Chinese) and blacks from their membership for many years. The newly formed American Federation of Labor, led by Samuel Gompers was famous for its racial hostilities against non-whites. In their 1904 convention, the AF of L declared

that "the American God was not the God of the Japanese," and that "Japanese were as difficult to assimilate into the American culture as were the Chinese." ¹ In 1903, Gompers refused to grant an AF of L charter to the Beet and Farm Laborers Union of Oxnard because its membership included Japanese workers. In 1907 when the United Mine Workers of Rock Springs, Wyoming took in more than 500 Japanese miners, Gompers instructed John Mitchell, the president of UMWA, to exclude them---"it was unthinkable that Orientals sat in the same lodge room with whites and that the union demands the same wages for the yellow men as for whites." ²

Excluded from labor unions, Japanese workers could not find jobs in union protected shops. Consequently, they were forced to find the lower paying jobs in non-union areas. Because they worked for lower wages, the unions and the American workingmen accused them of threatening the progress of American labor. By refusing to protect non-white workers, early labor unions helped to create a large pool of low paid workers which employers could always use against them.

JAPANESE-AMERICANS WIN GRADUAL ACCEPTANCE BY ORGANIZED LABOR: THE 1930's

During the 1930's, the American labor unions were active in organizing workers throughout the United States. Japanese workers, especially in agriculture and in the canneries, actively participated in many strikes from California to Alaska. In 1933, during the heart of the depression, Japanese conducted more strikes than in any other year. They participated in more than twenty strikes on strawberry, grape, lettuce, and other produce farms from Chico to San Gabriel Valley. These agricultural workers' strikes

¹ Yoneda, Karl. "100 Years of Japanese Labor History in the USA," Roots. UCLA, 1971. p. 152.

² Ibid.

involved more than 5,000 Japanese, and tens of thousands of Mexican, Filipino, and white farm workers. In the canneries along the Pacific Northwestern Coast from Seattle to Alaska, Japanese workers organized unions in 1935, 1937, and 1938.

In 1936, one of the major unions in the United States, the Congress of Industrial Organization (CIO) took the Japanese and other non-white minority workers into the American labor movement. In the past, only a handful of unions took in non-white workers. Among those were the United Mine Workers and the Industrial Workers of the World (I.W.W.).

Most of the Japanese workers, however, remained outside of the labor unions, even in the 1930's when doors were opening up. Japanese workers tended to stay away from labor unions for several reasons: first, the long history of anti-Japanese agitation by unions created a great deal of distrust of unions among the Japanese; second, many Japanese workers were aliens "ineligible for citizenship" and could easily be deported for labor activities; and third, most Japanese immigrants hoped to own and operate their own farms and business rather than working as laborers for the remainder of their lives.

Assignment

I. Vocabulary

strike
labor union
scab

exclude
assimilate
organizing workers
deport

II. Review Questions

1. How did the Japanese immigrants respond to the poor wages and working conditions they found in the United States?
2. Why did Japanese workers find it difficult to complain about or quit even a low paying job?
3. How did Samuel Gompers, the leader of the American Federation of Labor, feel about Japanese workers joining his unions?
4. How did the labor unions hurt themselves by discriminating against non-whites? Did the labor share the responsibility for creating cheap labor?
5. Why were the many Japanese-American workers reluctant to join labor unions?

LESSON 4: Japantown, U.S.A.

Textbook References

1. Quest for Liberty, Chapter 14 and Chapter 15 or
2. We the People, Chapter 15, Part C and Chapter 16, Part A

Supplementary Reading

1. Japantown, U.S.A.

Assignments and Activities

1. Assign Quest for Liberty, Chapters 14 and 15 or We the People, Chapter 15, Part C and Chapter 16, Part A.
2. Assign the Supplementary Reading above. Have students prepare the Vocabulary and Questions.
3. Prepare a photo exhibit of Japantown in San Francisco. Photograph some of the buildings along Post Street between Laguna and Fillmore Streets. Students might do the same for Chinatown along Grant Avenue. A report might accompany their photo tour.
4. Arrange a field trip to San Francisco's Japantown and/or Chinatown to give the class a flavor of the Asian ghetto today. Sites of interest in Japantown include the following: the Japanese-style shop buildings along Buchanan between Post and Sutter; Japanese grocery on Post Street; the Trade and Cultural Center; the pastry shop on Buchanan; and Fillmore Street where the black ghetto meets Japantown.
5. Prepare a class debate or discussion around the following question: "should immigrants live as closely as possible to each other and thereby maintain their distinctive culture or should they leave their ghettos as soon as possible and assimilate into American life?"
6. Investigate the housing patterns in your own city. Find out where most of the Japanese and Chinese in your city live. Plot these neighborhoods on a map of your city. Include other racial minorities such as blacks and Mexican-Americans on your map. What conclusions can be drawn?

Suggested References

Mason, William M. and McKinstry, John A. The Japanese of Los Angeles, 1869 - 1920. County of Los Angeles Museum of Natural History, No. 1

PIONEER JAPANESE FARMERS' CONTRIBUTIONS TO PACIFIC NORTHWESTERN AGRICULTURE

<u>Location</u>	<u>Special Problems</u>	<u>Crops Produced</u>
<u>Western Washington</u>	Drained the boggy valley by constructing series of ditches by hand.	
<u>Oregon</u> Hood River Valley	Clearing the hillsides	Apple and pear orchards

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Information derived from: Girdner, A. and Loftis, A., The Great Betrayal. Macmillan, 1969
 Caughey, John W., California. Prentice-Hall, 1954
 Leathers, Noel L., Japanese in America. Lerner Publications, 1967
 Hosokawa, William, Nisei. William Morrow & Co., 1969

Matsuoka, Jim H., "Little Tokyo, Searching the Past and Analyzing
the Future." Roots, pp. 322-334.

JAPANTOWN, U.S.A.

Have you ever visited Little Tokyo around East First Street in Los Angeles or browsed through the shops in San Francisco's Nihonmachi¹ (or 'Japantown') along Post and Buchanan Streets? They are the quaint and exotic reminders of an ugly fact of city life for the Japanese-Americans-- the racial ghetto. Did you ever wonder how Japantown got started? Why did they live in such places? What was life like for the Japanese immigrants living in the cities? Do most Japanese-Americans still live in the Japantowns of our cities? The following reading should help you answer some of these questions.

FROM JAPAN TO JAPANTOWN

Although most early Japanese immigrants preferred to live in the countryside, some chose to live in the cities of the Pacific Coast. By 1920 the majority of Japanese city dwellers lived in Los Angeles. A smaller portion lived in San Francisco. Like many poor European immigrants who spoke no English and faced the hostility of Americans, the newly arrived Japanese to the city at first huddled together in ghettos called Little Tokyo or Japantown. These areas were often located in some of the worst parts of the inner city or on the outskirts of the town where they could avoid hostile whites. In San Francisco before World War II the heavily Japanese parts of the city were located around Post and Buchanan Streets, South Park near the piers, and along Grant Avenue.²

FROM THE BOTTOM...

One Japanese-American scholar tells us that:

'These Japanese came here with nothing but a blanket

¹ Nihonmachi (Nee-hon-maa-chee)

² Nichi Bei Times. "History of the Japanese Community, U.S.A.", 1969, p. 19

on their backs---they had no money, they didn't know any English... nor how the Americans made a living, so they had to start from the bottom ..

And from the bottom they started life in the city. Since labor unions did not allow Asians to join, Japanese immigrants could not work in factories, building trades, and occupations open only to whites. They were therefore forced to find other ways in which to make a living in the city. Some began as servants in white homes where they learned English and American ways. In 1900 most Japanese household servants were paid \$1.50 a week plus board. Trained white servants received from \$5.00 to \$10.00 a week plus board.

If they could save enough money they might, with the help of other Japanese, buy or rent a small store and start a business in the Japanese ghetto. They would always have at least a few Japanese customers. And, once their business got underway they could always have jobs for other Japanese who could not find employment in white owned stores.

From such beginnings, many early Japanese immigrants to the city became the small businessmen of Japantown. They served the needs of the Japanese community. In Los Angeles by 1917 there were 105 Japanese-owned hotels, 78 house cleaning establishments, 65 barbershops, 49 restaurants, 35 vegetable markets and food processing companies, 25 clothing stores, and many other kinds of small business enterprises ranging from pool halls to bookstores.

THE JAPANESE CONTRACT GARDENER

A familiar sight in many West Coast cities is the pickup truck loaded with a lawnmower, garden hoses, and garden tools. One often finds behind

³ Kitano, Harry H., Japanese-Americans: Evolution of a Subculture, p. 19

⁴ Mason, William M. and McKinstry, John A., The Japanese of Los Angeles: 1869 - 1920, p. 39

the wheel a Japanese driver, the contract gardener. He has planted flowers and shrubs, trimmed the lawns, and designed the gardens of thousands of California homes for over half a century.

Many Japanese immigrants who came from Japan's farms with knowledge of and love for plants became contract gardeners. They pioneered this type of occupation in the West Coast. Rather than working long hours in grimy factories (which would not hire Asians anyway), the contract gardener agreed to shape the gardens of well-to-do white homes. He could often set his own time and use his creative imagination in designing and caring for the trees, shrubs, lawns, and flowers. It was a business which could be started with little capital. A man who could not speak much English could do the work for he was often left alone to manage the garden. His white employer often times knew little or nothing about plants and thus left the gardener free to work things out by himself. By 1940 contract gardening became an important way for Japanese to earn a decent living in the city.

NO ESCAPE: HOUSING SEGREGATION IN THE CITY

Unlike the European immigrants in the ghettos of the East, the Japanese (and the Chinese) were forced to live in these racial neighborhoods even if they had the desire to move to a better part of town. Even early Japanese immigrant millionaires such as George Shima, the Potato King of California, who possessed an estate valued at \$15 million at the time of his death in 1926, faced housing discrimination in the city. When Shima purchased a home in one of Berkeley's better neighborhoods in 1909, a group of whites led by a University of California professor demanded that he move to an 'Oriental neighborhood.' Shima refused and eventually won over the friendship of his neighbors. But, unlike Shima, most Japanese could find no way to escape the ghetto.

NO ESCAPE: ANTI-JAPANESE VIOLENCE IN THE CITY

Japanese could not escape from violence either. Living in their ghettos and conducting their own businesses in the Japantowns of the city did not always guarantee them protection from the violence of anti-Japanese gangs. Life in San Francisco was especially trying for the Japanese immigrant in the early years of the twentieth century. In 1906, San Franciscans, long known for their anti-Oriental feelings, attempted to force Japanese school children---93 in all---into segregated public schools. The school segregation attempt came during the months of intense anti-Japanese violence in the city. Following the Great Earthquake of April, 1906, lawless whites in the city regularly assaulted Japanese on the city streets and on the highways. Japanese business establishments were regularly vandalized---the windows were smashed and the shops pelted with eggs. There is no record, during this period, of any white person being convicted for assaulting a Japanese, although several Japanese were arrested for assault and disturbing the peace when they tried to defend themselves.⁵

As a result of earthquake destruction and assaults by whites, some Japanese moved out of San Francisco and settled in the more peaceful Bay Area communities or migrated to Southern California.

EXITS BEGIN TO OPEN UP: JAPANTOWN TODAY

Today, Little Tokyo or Japantown are rapidly becoming remains of a once active Japanese ghetto. Some old time residents continue to live in its hotels and boarding houses but most Japanese-Americans have moved out since World War II.

The descendents of the early Japanese immigrant who was forced into the ghetto were forced out in 1942 when they were herded into concentration

⁵ Daniels, Roger. The Politics of Prejudice, p. 34

camps. Other minority groups filled up the old Japanese ghettos during World War II. In San Francisco, for example, blacks who came to California during the war moved into the Japantown area around Post and Fillmore Streets.

After the war, many Japanese-Americans came back to their former homes in the ghetto only to find that others had taken their place. For some it took at least five years to get their homes back.

As more jobs outside of the ghetto opened up to Japanese-Americans after World War II, they no longer had to find work inside the ghetto; as housing gradually opened up in other parts of the city, fewer Japanese-Americans have had to live in Japantown; and as more Japanese-Americans became accepted by white Americans, they no longer had to huddle together for comfort and safety. Perhaps last but not least, new Japanese immigrants have not come in great numbers to fill up the ghetto once again. Thus, for some or all of these reasons the Little Tokyos and the Japantowns of the West Coast are rapidly shrinking.

Assignment

I. Vocabulary

quaint	enterprise
exotic	contract gardener
Nihonmachi	grimy
ghetto	capital
building trades	housing discrimination
assault	migrate

II. Review Questions

1. Why did immigrants---European and Japanese---tend to settle in ghettos?
2. Why was it especially difficult for Japanese immigrants to find work in the city?
3. Why did many Japanese immigrants in the city go into small businesses? Whom did these Japanese businesses serve?
4. Why did many Japanese in the city become contract gardeners? In what ways was it an attractive occupation?
5. Why was there "no escape" from the ghetto for Asian immigrants?
6. What happened to the Japanese in San Francisco right after the Great Earthquake of 1906? Why do you think so much violence was directed against the Japanese in the months following the earthquake?
7. Why were the Japanese forced out of their ghettos in 1942? What happened to the Japantowns during World War II?
8. Why are there fewer Japanese living in the Japantowns and Little Tokyos today?

LESSON 5: White Man's Country

Textbook References

1. Quest for Liberty, Chapter 17, pp. 517-531 or
2. We the People, Chapter 16, Part C and Chapter 19, Part A

Supplementary Reading

1. For Whites Only

Assignments and Activities

1. Read Quest for Liberty, Chapter 17, pp. 517-531 or We the People, Chapter 16, Part C and Chapter 19, Part A.
2. Assign For Whites Only. Have students prepare the Vocabulary and Questions.
3. Assign a debate or panel discussion around the question, "should immigration be restricted? If so, on what basis? If not, why not?"
4. Assign a class discussion around the question, "given the fact that many Japanese in the United States in the period from 1910 to 1924 were not citizens, what could they have done to protest discriminatory laws and actions directed against them?"
5. Have the students make a wall chart showing the problems faced by black, Indian (American), Mexican-American, Japanese and Chinese in the United States beginning around the turn of the century. Students might place one piece of information on a 3 x 5 card which can be pasted on a chart which runs from one corner of the room to another. Large butcher paper can be used for the chart. A time line approach can be used.

Suggested References

- Daniels, Roger. Politics of Prejudice
Girdner, A. and Loftis, A. The Great Betrayal
Konvitz, Milton R. The Alien and the Asiatic in American Law
McWilliams, Cary. Prejudice: Japanese-Americans: Symbol of Racial Intolerance
Hosokawa, Bill. Nisei
Ten Broek, Jacobus. Prejudice, War and the Constitution

FOR WHITES ONLY!

The Japanese immigrants arrived in the United States in the 1880's when the fires of anti-Chinese prejudice were already burning in the western states. They too would soon feel the heat. By 1901 sparks from the anti-Chinese fires began to blow in their direction. By 1942 these sparks had built into a major fire which destroyed practically everything which they had struggled to achieve. How did the anti-Japanese sparks begin? Who lit them and why? How did the sparks eventually build into a fire of hate, fear, and prejudice?

THE SPARKS

Like the early Chinese immigrants, the first Japanese to come to the United States were welcomed. Their labor was desperately needed in the field.

The welcome however, soon disappeared. Around 1901 anti-Japanese feelings began to be expressed in San Francisco, the old center of anti-Chinese agitation. White labor unions took the lead in accusing the Chinese and Japanese of taking away jobs from whites by working for lower wages. They demanded that Japanese, like the Chinese, be kept out of the country in order to protect white workers. What the labor unions chose to ignore was the important fact that they themselves forced Asians to work for lower wages by keeping them out of the unions. When Japanese immigrants attempted to improve their wages and working conditions by organizing their own unions they were accused of becoming 'uppity' and dangerous.

SPARKS BEGIN TO FLY

In 1905 the anti-Japanese sparks were slowly building into a fire. In that year the Asiatic Exclusion League was formed in San Francisco to demand

the end to all Asian immigration. The San Francisco Chronicle led California newspapers in supporting the League's demand. The California state legislature shared the feelings of the League and the newspapers. The Democratic, Republican and Socialist parties joined the growing anti-Japanese agitation.

SPARKS FLY TO THE WHITE HOUSE: SEGREGATION IN SAN FRANCISCO SCHOOLS

Until 1906 the rest of the nation took little notice of the goings on in California. In that year, two major events in San Francisco focused the nation's attention upon the city. In April, 1906 San Francisco was devastated by the Great Earthquake. Many nations around the world sent donations for disaster relief. Japan sent the largest single contribution---\$246,000. In October the San Francisco School Board ordered all Japanese and Korean students in the city's public schools into segregated all-Oriental schools. Because this order violated the United States treaty with Japan guaranteeing equal treatment of Japanese in the United States, the Japanese government strongly protested. President Theodore Roosevelt, eager to maintain friendly relations with Japan, agreed to make the School Board cancel the order. In return, the Japanese government agreed to stop the emigration of Japanese workers to the United States. The Gentlemen's Agreement as this was called reduced the number of Japanese immigrants. The only group of Japanese permitted to enter were those with families or relatives already living in the United States. The exclusionists were satisfied---for the time being.

NEW SPARKS FLY AGAIN: DEMAND FOR AN ALIEN LAND LAW

During the next few years, anti-Japanese agitation was directed against the Japanese farmers in California. As you know, the Japanese immigrant farmer had managed to turn some of the worst lands in California into productive fields. Fearing competition, white farmers now began to demand that

laws be passed preventing Japanese from owning or leasing farmlands. They insisted that the Japanese were taking over the land even though in actual fact, Japanese farmers cultivated less than one per cent of California farmlands in 1910.

President Woodrow Wilson gave his tacit support to the white farmers demanding an alien land law. Thus, despite the opposition of some white landowners who profited from having productive Japanese tenants on their lands, the Alien Land Law was passed by the California legislature in 1913. The law limited leases of farmlands to Japanese to three year terms and prohibited further land purchases by Japanese immigrants. Japanese immigrant farmers were deprived of the use of more than 300,000 acres of land which they had formerly cultivated.

JAPANESE-AMERICANS PROTEST: DEMAND FOR AMERICAN CITIZENSHIP

Because all Asian immigrants were prohibited from becoming U.S. citizens, they did not have the rights and protections given to citizens. Because they were not citizens, they could not vote for those who might stand up for them. As non-citizens they did not count to the politicians who had others to please. Thus, if Asians who were born in China or Japan could win right to American citizenship they might also win the rights and protections which citizenship conferred.

In 1922, a Japanese-American born in Japan but raised in Berkeley, California attempted to gain the right of citizenship for all Asians. Takao Ozawa, backed by testimonies of his good character and background, took his case to the United States Supreme Court in 1922. Ozawa sought the right of citizenship, partly to test the legality of the Alien Land Law. The court ruled that naturalization was limited to free whites, blacks, and aliens of African ancestry. Japanese aliens would wait another thirty years---until

1952---in order to become American citizens. Many had waited for over half a century to secure this right which European immigrants had possessed as a matter of course.

OLD FLAMES REKINDLED: THE DEMAND FOR ASIAN EXCLUSION

Between 1913 and 1924 California was able to convince the entire nation that Asian immigration should be completely stopped. Through speeches, books, magazines and the movies, the anti-Japanese agitators spread the Yellow Peril propaganda. Japanese and other Asians were pictured as cunning, treacherous, and inferior colored races plotting to invade and conquer white America. Some whites feared that a race war was coming. Thus, by the end of World War I anti-Japanese hatred and fear were spread through the entire nation.

Anti-Japanese groups took advantage of these growing fears. Anti-Japanese groups such as the Native Sons and Daughters of the Golden West, the American Legion, the Farm Bureau Federation and the California State Federation of Labor demanded total exclusion of Asian immigrants and the denial of citizenship to American-born Asians. In 1924, they won their major victory--the United States Congress excluded all Asian emigration. The anti-Japanese agitators had but one more demand to make---a constitutional amendment depriving Japanese-American citizens of their citizenship. They would make their attempt---unsuccessfully---during World War II.

TOWARD THE CONCENTRATION CAMPS

These early anti-Japanese actions on the part of Californians and Americans throughout the United States prior to World War II paved the way for one of the grossest injustices committed against a people---the mass removal of thousands of American citizens of Japanese ancestry and their alien but loyal parents, grandparents, and relatives to concentration camps in 1942.

Assignment

I. Vocabulary

exclusion
agitation
labor union
Socialist Party
devastated

Alien Land Law
emigration
Yellow Peril
nativism
naturalization

II. Review Questions

1. What was the labor unions' attitude toward the Japanese? Why did many Asians work for lower wages? What did whites think of Japanese who demanded higher pay and better working conditions?
2. What other groups supported the growing anti-Japanese agitation in the West Coast? What was their main demand?
3. Why do you think politicians and political parties supported the anti-Japanese agitation?
4. In what ways did the 1906 earthquake affect the Japanese living in San Francisco?
5. What was the Alien Land Law? Explain how the law was both racially and economically discriminatory.
6. Why did President Theodore Roosevelt become involved in the San Francisco School Board segregation incident?
7. What was the Gentlemen's Agreement? What effect did it have on Japanese immigration?
8. What was meant by the term, "Yellow Peril"? Was there any real basis to the Yellow Peril propaganda? Explain.
9. How did the Immigration Act of 1924 affect the Japanese? the European nationalities entering the U.S.? Was it an example of racial discrimination?
10. What was Takao Ozawa's case all about? Why was his appeal to the U.S. Supreme Court important to Asians in America?

LESSON 6: Let 'Em Be Pinched, Hurt and Hungry:
Removal of the Japanese-Americans

Textbook References

1. Quest for Liberty, Chapter 18, pp. 576-578 or
2. We the People, Chapter 20, Part C

Supplementary Reading

1. Let 'Em Be Pinched, Hurt, and Hungry: Removal of the Japanese Americans
2. Slipping So Quickly Away

Assignments and Activities

1. Read Quest for Liberty, Chapter 18, pp. 576 to 578 or We the People, Chapter 20, Part C.
2. Assign the Supplementary Reading listed above. Have students prepare the Vocabulary and Review Questions.
3. Assign the decision-making activity, What Should Robert Do? Follow the reading of the setting with a class discussion.
4. Students might be able to perform a skit centered around Robert's story. The setting might include a typical camp barrack (which students can research into) in which Robert, his mother and father and some friends are debating over his dilemma.
5. Students can conduct interviews with local Japanese-Americans who experienced life in the concentration camps. They might make a report to the class.
6. Prepare a class panel with one side defending the removal and the other side objecting to it.

Suggested References

- Bosworth, Allen. America's Concentration Camps
Daniels, Roger. Politics of Prejudice
Fisher, Anne Reoploeg. Exile of a Race
Girdner, A. and Loftis, A. The Great Betrayal
Okubo, Mine. Citizen 136660
Sone, Moica. Nisei Daughter
Ten Brock, J. et al. Prejudice, War and the Constitution
Kitagawa, D. The Internment Years

Grodzins, Morton. Americans Betrayed
Fujimoto, Isao. "The Failure of a Democracy in Time of a
Crisis," Gidra

LET 'EM BE PINCHED, HURT, HUNGRY: REMOVAL OF THE JAPANESE-AMERICANS

The mass removal of Americans of Japanese ancestry into concentration camps during World War II was the result of many years of anti-Japanese agitation in the United States. In 1913 white farm groups secured the passage of the Alien Land Law preventing Japanese immigrants from owning or leasing farmlands. In 1907 and 1924 anti-Japanese agitators obtained complete exclusion of all Asians into the United States. For years, labor unions excluded Asians from membership and housing and job discrimination was a common practice. Movies continued to spread the image of Asians as sly, treacherous, and evil creatures aiming to attack and conquer the white world. In 1942, all of these old hates, fears, and prejudices unleashed their fury upon the Japanese-Americans.

DEMANDS FOR THE REMOVAL OF JAPANESE-AMERICANS

In the months following Pearl Harbor, the old anti-Japanese groups began to demand the removal of Japanese-Americans from the West Coast. White farm groups once again led the agitation and demanded removal. Some claimed that Japanese farmers cultivated fields near airports and telegraph wires in order to carry out sabotage! Some demanded removal in order to keep California a "white man's country." Others admitted that "the great cry of 'Kick the Japanese out . . . ' is not due to fear of sabotage; it is due to economic reasons."¹ West Coast newspapers helped to convince the public of the need for removal by spreading rumors of Japanese-American sabotage. The deep-seated hatred of the Japanese-American minority was clearly expressed in a January, 1942 statement by Henry McInemore of the

¹ Girdner, A. and Loftis, A., The Great Betrayal, p. 26

Hearst newspaper chain:

"I am for the immediate removal of any Japanese on the West Coast to a point deep in the interior...let 'em be pinched, hurt, hungry. Personally, I hate the Japanese. And that goes for all of them."

In the days following Pearl Harbor, some Japanese-Americans warned their people that terrible days lay ahead while others cautioned that the American people could be trusted to be fair.

EXECUTIVE ORDER 9066

On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066 ordering the forced removal of more than 110,000 Americans of Japanese ancestry into concentration camps. Seventy thousand of them were American-born citizens of the United States.

The "evacuees," as they were euphemistically called, were given less than one week to dispose of their possessions---their homes, farms, stores, and other possessions which were not permitted in the camps. Like vultures flocking to the dying, profiteers rushed in to buy or rent cheaply the property which the "evacuees" were forced to dispose. Sometimes, extortionists wearing false FBI badges tried to frighten families into selling their possessions for a penny. One Japanese-American from San Leandro, California bitterly complained that "the (evacuation) reeks of nothing but filthy politics---those who would benefit from the expulsion of their competitors by hook or by crook..."²

TO THE ASSEMBLY CENTERS

After everything was packed and put out on the sidewalks by their homes, the "evacuees" waited for trucks and buses which would take them first to Assembly Centers.

² Ibid. p. 123

The Assembly Centers were the first stopover before the long trip to the concentration camps. In these Assembly Centers set up in dirty horse stalls (Santa Anita and Tanforan raceways) and other primitive facilities, the "evacuees" were tagged, registered, and given physical examinations.

There was a general feeling of fear and uncertainty among the people for they did not know where they were being taken to or what kind of fate awaited them there. In many instances, there were no guarantees that families would stay together.

TO MANZANAR, TOPAZ, HEART MOUNTAIN, GILA RIVER, JEROME, ROHWER. . .

Ten concentration camps were established by the government in seven western states. The camps were deliberately set up in lonely and isolated areas far removed from the West Coast.

When they first arrived the "evacuees" saw rows and rows of tar-papered barracks resembling a military or prison camp. Some camps such as Manzanar in California or Topaz in Utah were located in the hot and dusty desert; others were set up in wastelands.

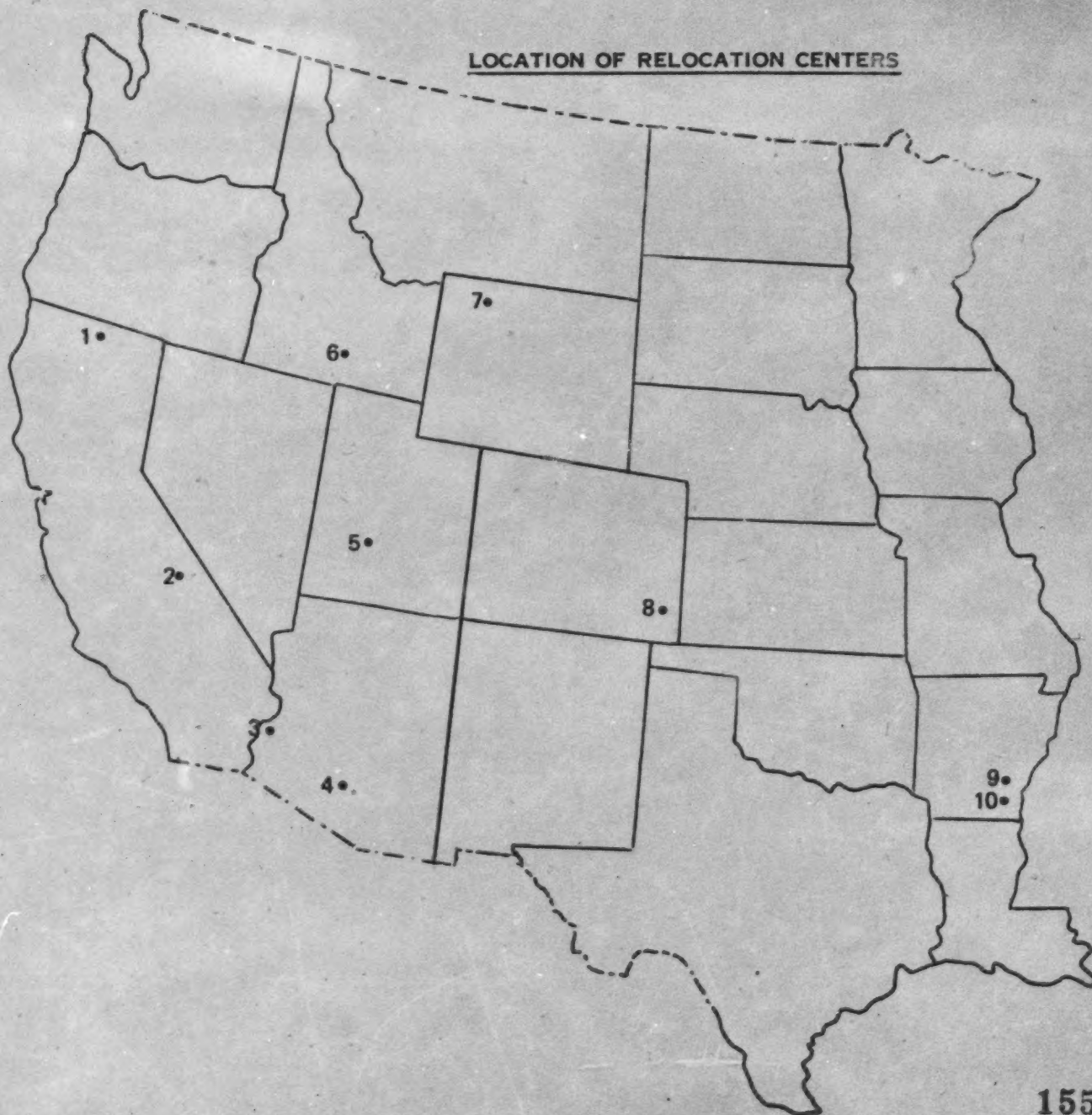
Guard towers equipped with machine guns were posted around each camp and barbed wire fences made sure that no one escaped. Soldiers armed with rifles and bayonets patrolled the area. At night, searchlights regularly swept across the camp yard.

A barrack was usually shared by three families. It was divided into three small rooms, one room for each family. Meals were taken in large community mess halls; everyone had to share the bathroom; and laundry had to be done in the community washrooms. Bells were rung at mealtime and the inmates were required to line up for their food with government issued aluminum plates in hand. In the early days, globs of unappetizing food was

**Name, Location & Maximum
Capacity of Each Center**

- 1 TULE LAKE, California
(16,000)
- 2 MANZANAR, California
(10,000)
- 3 POSTON, Arizona
(20,000)
- 4 GILA RIVER, Arizona
(15,000)
- 5 TOPAZ, Utah
(10,000)
- 6 MINIDOKA, Idaho
(10,000)
- 7 HEART MOUNTAIN, Wyoming
(10,000)
- 8 GRANADA, Colorado
(8,000)
- 9 ROHWER, Arkansas
(10,000)
- 10 JEROME, Arkansas
(10,000)

LOCATION OF RELOCATION CENTERS



scooped out of garbage cans. Later, many of the inmates began to grow their own vegetable gardens to supplement their diet.

These Japanese-Americans, thrown into these camps because everyone believed them to be potential saboteurs, were now put to work on various defense projects inside the camps! Some worked on the Guayule project to find rubber substitutes needed by the military. Others made camouflage nets.

INMATES PROTEST CAMP CONDITIONS

Many "evacuees" were detained in Assembly Centers for months before they were transferred to camps. The poor conditions inside these Centers led many to openly protest. In Santa Anita about 2000 "evacuees" were involved in a riot that involved electrical equipment stolen by the police for their personal use. It took 200 M.P.'s (military policemen) to put down the rioters. The inmates also went on a strike at Santa Anita to protest the poor working conditions and long hours which they were forced to face at the Center. The strike resulted in improved working conditions and better food for the inmates.

Other protests and riots took place in the concentration camps to which the "evacuees" were later transferred. Strikes and riots occurred in Manzanar, California and other camps. At Heart Mountain camp in Wyoming, the Fair Play Committee was set up to counsel potential draftees into the U.S. military and to hold open forums in the camp about other injustices to the inmates.

JAPANESE-AMERICANS DEMAND THEIR CITIZENSHIP RIGHTS: THE COURT BATTLES

Several attempts were made by the Japanese-Americans, especially those with citizenship, to demand their full citizenship rights. In March, 1942,

Gordon Hirabayashi, a senior at the University of Washington, refused to follow removal orders and was arrested and convicted. Hirabayashi challenged the government's removal order in the following words:

'The violation of human personality is the violation of the most sacred thing which man owns. This order for the mass evacuation of all persons of Japanese descent denies them the right to live. It forces thousands of energetic, law abiding individuals to exist in miserable psychological conditions and a horrible physical atmosphere. This order... kills the desire for a higher life. Hope for the future is exterminated. Human personalities are poisoned...If I were to register and cooperate under these circumstances, I would be giving helpless consent to the denial of practically all of the things which give the incentive to live. I must maintain my Christian principles. I consider it my duty to maintain the democratic standard for which this nation lives. Therefore I must refuse this order of evacuation.'³

Hirabayashi's conviction was appealed to the Supreme Court of the United States. The highest court in the land turned down his appeal and upheld the right of the government to remove Americans of Japanese ancestry to concentration camps.

During the following year, the Supreme Court faced two more challenges by Japanese-Americans. The first case involved Fred Korematsu who was arrested by the FBI for failing to evacuate. He was tried and convicted for violating the removal order. With the help of the American Civil Liberties Union, Korematsu's conviction was appealed. The Supreme Court, in 1944, upheld the right of the military to remove American citizens of Japanese ancestry into camps. In spite of the failure of both Gordon Hirabayashi and Fred Korematsu to win the judgment of the high court, a third attempt was made by a Japanese-American woman from California. In July, 1942, Mitsuye Endo petitioned for release from Topaz. Represented by the American Civil Liberties Union, Miss Endo argued that the government had no right to imprison a citizen without individual charges. She further

³ Kitano, Harry, H.L. Japanese-Americans, p. 39

argued that the imprisonment of citizens on the basis of race was unconstitutional. On December 18, 1944, the court finally ruled that she should be given her freedom. All nine justices finally agreed that the government had no right to detain loyal American citizens in concentration camps.

After the court had made its ruling on the Endo case, the government announced that the orders imprisoning Japanese-Americans would be ended as of January 2, 1945. The Endo case and the success of the U.S. in winning the Pacific War meant the close of the concentration camps by 1946.

JAPANESE-AMERICANS DEMAND THEIR CITIZENSHIP RIGHTS: TO THE BATTLEFIELDS

To prove their loyalty and to regain their citizenship rights, many Japanese-Americans volunteered to fight in the war. They sealed their loyalty to the United States in blood and established what was the most outstanding record in American military history.

Some 6,000 Japanese-Americans fought in the Pacific War. Many served as valuable interpreters in intelligence units. The complete Japanese plan for the battle of the Philippines, for example, was captured and translated by the Japanese-American soldiers.

The legendary 442nd Regimental Combat Team and the famed 100th Battalion battled their way through Europe. These two units were made up of almost 26,000 men, all Japanese-Americans. About one half were from Hawaii, where Japanese-Americans were not placed into concentration camps, and the other half were from concentration camps in the mainland United States.

The 100th Battalion was sent to North Africa in August, 1943 and experienced some of the heaviest fighting through Salerno, Italy, Monte Cassino and the Anzio beachhead. The 442nd set sail for Italy on May, 1944 where they joined up with the badly injured 100th Battalion. In the Italian campaign the 442nd established a legendary reputation for its combat skills.

They were sent next to France and saw some of the bloodiest fighting of the European war.

The following testimonies were given to the 442nd for their great contributions to Allied victory in Europe: 1 Congressional Medal of Honor, 1 Distinguished Service Medal, 560 Silver Stars, 28 Oak Leaf Clusters, 22 Legions of Merit, 15 Soldiers' Medals, 4000 Bronze Stars, 12 French Croix de Guerre, 2 Italian Medals for military valor, 9500 Purple Hearts, 43 Divisional Commendations, 13 Army Citations, and 7 Presidential Distinguished Unit Citations. No other military unit has to date excelled the 442nd's combat record.

Despite their heroic wartime contributions, oftentimes the 442nd was not allowed to participate in victory marches through liberated European cities and villages. While white units were parading through the victory crowds, units of the 442nd were often hustled out of town to a new combat sight. Japanese-American soldiers in uniform were often met by jeers when they returned home. Like many blacks and other minorities, once they did the fighting, they returned to face second class citizenship all over again. An especially ugly incident took place in Hood River, Oregon toward the end of the war. The local American Legion removed the names of Japanese-American soldiers from the town's honor roll. Of these, 14 had served overseas; two had been killed in action in Europe; ten had been awarded the Purple Heart; and two were to die in the Pacific War.

GOING BACK HOME: JAPANESE-AMERICANS RETURN FROM CAMP

Many of the inmates were hesitant to leave the camps because of their fear of white hostilities still facing them on the outside. In May, 1945 the Secretary of the Interior reported that there had been at least 24 incidents of violence and terror committed against returning Japanese-Americans--

15 shooting incidents in which at least one family was murdered; 1 attempted dynamiting; 2 arson cases; and at least 5 threatening visits.

Beside facing violence and terror, Japanese-Americans faced economic ruin. Most had lost their homes, farms, and businesses. Those who were fortunate enough to lease their property often found it in shambles when they returned. Tenants often refused to move out. The "evacuees" filed a \$38 million damage claim with the government, but less than one-tenth of the amount was ever returned.

The years following World War II were spent building up everything they had lost. For the Japanese-American farmers, it meant starting all over again. For Japanese-Americans living in the city, it meant building up the business from scratch. The story of the Japanese-Americans since World War II has to a large extent been the story of a people putting it all together again.

CAN IT HAPPEN AGAIN? JAPANESE-AMERICANS EFFORTS TO PREVENT ANOTHER MASS REMOVAL

Since World War II Japanese-Americans have been active in their campaign against Title II of the McCarran Act of 1950. The Act provided for the setting up of concentration camps to detain persons who might engage in sabotage or insurrection. A local committee of the Japanese-American Citizens League, established in 1930, began a campaign against Title II in 1967. The U.S. Congress repealed Title II of the McCarran Act in 1971. The Japanese-Americans, victims of the highly unconstitutional and brutal act of mass removal, thus made one of their greatest contributions to American democracy.

Slipping So Quickly Away

"As we went down California Street (in San Francisco) on the cable car...we saw soldiers nailing the evacuation orders onto telegraph poles at each street corner...the word 'Japanese' was written large so that it was visible from across the street. I couldn't help thinking of Munich in 1936 when the posters appeared overnight on the walls of buildings along the street, proclaiming various restrictions for Jews."

---Mrs. Josephine Duveneck, Quaker

"As the Japanese prepared to leave they thought of the neighbors who were staying home. The Reverend Kengo Tajima of Pasadena held an open house for his Caucasian friends before he was sent to Tulare. A Santa Barbara family asked their Negro neighbors if they could set out 'a flower or two' for them as a parting gift. They transplanted their entire garden to the other yard."

---Girdner, A. and Loftis, A.
The Great Betrayal. p. 136

"...Shuji Kimura wrote that buses with people on their way to Puyallup would pass about ten in the morning in front of our house, rumbling lines of huge chartered buses loaded with people, and waving as they passed our house. Sometimes I would be working, but I would not want to look up. I wanted to hide from them---perhaps, because while they were being sent away, I was yet free, or perhaps because I wanted to flee from the thought of being sent away like them. Months later I was to understand the instant feeling of comradeship that one evacuee feels for another."

---Girdner and Loftis, Ibid. p. 137

"Engaged couples put forward their wedding dates so they would not be separated in the camps...A Nisei¹ still on Alameda Island, ran across the Park Street Bridge to hand his wedding cake to his father who was an alien banned from the 'strategic zone.' His bride had obtained special permission to travel up from San Diego for the wedding."

---Girdner and Loftis, Ibid.

"...When Frank Duveneck of Los Altos, looking on at a departure scene in San Francisco, was struck by 'a strange feeling that this could not be the America that I had fought for in 1918,' he met an Issei wearing an American Legion cap. Another World War I veteran, Hideo Murata...want to see his friend, the sheriff, and asked if it

¹ Nisei (nee-say) - a second generation Japanese-American. Usually born in the United States of Japan-born parents.
Issei (ee-say) - first generation in the United States. Usually born or raised in Japan.

wasn't all a mistake, or perhaps just a practical joke. Finding that the order meant what it said, he went to a local hotel, paid for his room, and committed suicide. The sheriff found the certificate of honorary citizenship clutched in his hand."

---Girdner and Loftis, Ibid. p. 138

"Two tiny children, one-eighth Japanese (one was blond and blue-eyed) were put aboard the bus in San Francisco by their Caucasian mother to go to the Assembly Center with their father...As the mother began to cry hysterically, an official cautioned the crowd, 'Now, don't you people go and get into this'."

---Girdner and Loftis, Ibid. 139

"Neighbors came to see them off. In Seattle, a Negro friend drove a Japanese family to the bus station in his new Plymouth, helped them unload their belongings and then got down on his knees to tell the children goodbye."

---Girdner and Loftis, Ibid. p. 141

"...soon when six p.m. came and the train began to move, and we saw old Mr. Ballard waving his hat at us, his coat collar turned up against the rain, Mother began to cry. I couldn't see through my tears either. I saw the Main Street Crossing---there were more people waving. The train began to go faster and the berry rows, the rhubarb, the lettuce fields, the pea fields began to slip past our window like a panorama. My throat hurt, but I couldn't take my eyes from the family fields and pastures slipping so quickly away."

---Girdner and Loftis, Ibid. p. 140

WHAT SHOULD ROBERT DO?

Robert is a 19 year old inmate of Manzanar Relocation Camp in California. He is sitting by a window overlooking the snowcapped Sierra Nevada. He could see an endless stretch of desert and rows of dusty barracks. Sometimes the wind storms would be so bad that he would keep the windows closed all day. His mother sat on a small stool by the black stove in the center of the room. She was busily knitting a sweater for the long cold winter. She didn't say much these days...she just sat knitting when she had some free time. His father was puttering around the vegetable garden outside. He used to work making camouflage nets for the war effort but the government man recently told him that he couldn't do it anymore---he was not an American citizen.

It seemed only yesterday when his parents silently packed their belongings and desperately looked for some trustworthy person to take over their home in San Francisco. He sometimes thought about what happened to his room--what kind of people took it over? Above all, he missed his dog. He raised him from a puppy and wanted to take him to camp but the Army man told him to leave the dog behind---it was against the rules. Robert remembered that day when they had to be on the buses leaving for Tanforan. He never went to Tanforan because it was a race track and his father said people shouldn't waste their time and money around race tracks. Some of his father's friends had gone there before to watch the horses run. On that day in April, he remembered helping his mother carry all she could because the government man told her that she could keep everything she could manage to carry in her two hands. A few days before that day, he went to school and his principal announced in an assembly just for the Japanese-American students that they would all graduate even though they wouldn't be here for the ceremonies. Most of his

teachers were very helpful; one visited his home to reassure his parents that he would graduate. All along Robert remembered asking himself, "What was happening? Why were the newspaper screaming at us? We weren't spies or saboteurs! Why are they doing these things to my parents? They've always paid their taxes, kept up the house, never bothered anyone, and never asked for relief when the depression hit father's store. Why was it happening? Why did mother and father have to be badgered with phone calls and doorbell ringers who wanted them to sell their furniture cheap or to sell them their old house which grandpa bought many years ago. He couldn't stand watching his parents going crazy with packing and all those white people's proposals. It was all insane!"

Last month, the U.S. Army asked for volunteers to help fight the war. Robert thought it was rather strange that Japanese-Americans were called on to carry arms. Weren't we supposed to be dangerous enemies? Robert sat back and thought about everything that had happened. Some men in the camp said that they should join to prove how loyal we were to the U.S. Others argued that we didn't have to prove anything because we never committed any disloyal acts against the U.S. and that the government couldn't back up its charge that we were disloyal. Others said that to volunteer was like helping those who hurt and hated you. Robert looked out the window and kept thinking, what should I do? Should he volunteer for military service? The government made no promise that by fighting, his mother and father and friends would be freed from behind the hideous barbed wire fences. What should Robert do?

Assignment

I. Vocabulary

concentration camp
agitation
exclusion
sabotage
euphemism
extortionist
reek

human personality
incentive
appeal
Supreme Court
unconstitutional
insurrection

II. Review Questions

1. What were the reasons given for the forced removal of Japanese-Americans to concentration camps? Do you think any of the reasons were valid?
2. What was Executive Order 9066? How many people did it affect?
3. What was an Assembly Center?
4. Using the map, name the 10 concentration camps and their location. In what kinds of places were these camps set up and why?
5. Why did camp inmates rebel?
6. Who was Gordon Hirabayashi? What arguments did he use to challenge the removal order?
7. What was the Endo case? Why was it important to Japanese-Americans?
8. What contributions did Japanese-American soldiers make in World War II?
9. Why were many Japanese-Americans afraid to go back to areas in which they had lived before the War?
10. What efforts have Japanese-Americans made to prevent another mass removal from taking place in the United States?

GLOSSARY

GLOSSARY

- immigrant - one who comes into a country of which he is not a native, for permanent residence.
- emigrant - one who leaves a country for residence in another.
- issei - a first generation Japanese to reside in the United States.
- nisei - a second generation, American-born person of Japanese ancestry.
- sansei - a third generation, American-born person of Japanese ancestry with one or both parents having been born and/or raised in the United States.

THE CHINESE AND JAPANESE IN AMERICA: A BIOGRAPHY

THE CHINESE AND JAPANESE IN AMERICA: A BIOGRAPHY

Kyutaro Abiko

Born in Niigata, Japan. His mother died after his birth, so his grandmother took care of him. Ran away from home to go to Tokyo. At twenty he had saved enough money for passage to San Francisco, by boat. His first job with an English speaking family was a houseboy. Abiko entered Lincoln Grammar School, then to University of California. He opened a laundry, then a restaurant; serving meals for 10¢ with free bread; no success. Later he and four of his friends started a newspaper called "Nichi Bei." This paper helped many of the new coming Japanese. Abiko also started the "Picture Bride" system and formed the Yamato Colony in the San Joaquin Valley.

John F. Aiso

First mainland Nisei to be named to a judicial post. He was appointed to the Municipal Court in L.A. by Governor Earl Warren, on September 25, 1953. He served as commissioner in the Superior Court of California for a year previous to the appointment. After serving ten years, he was named a Justice in the California Court of Appeal in 1968.

Dr. Ise-Tuan Chen

A biologist and authority on protozoology. He discovered a new protozoa that now bears his name. He has been a lecturer and now is a full time professor of biology at University of Southern California. Dr. Chen is also a consultant of the Argonne Nationalities Laboratory.

Ko-Kwei Chen

Well known pharmacology and research director at the Eli Lilly Company. Has taught at the Indiana University; was awarded the Certificate of Merit by the American Medical Association, in 1944.

Peter Chew

Twenty-five years ago, he came to America with only the shirt on his back and three dollars of Hong Kong money (the equivalent of one U.S. dollar). At 49, board chairman of the Young China Publishing Company and operates vast real estate holdings (apartments, stores, office buildings, commercial property and the Gaylord and Franciscan Hotels) as head of the Peter Chew Investments, 680 Geary Street.

Ju Chin Chu

Born in 1919, one of the foremost chemical engineers and consultant in the United States. Professor of chemical engineer at Polytech Institute of Brooklyn.

Thomas Chinn

Writer and editor of A Syllabus: A History of Chinese in California, published by the Chinese Historical Society, San Francisco. Syllabus is the best, quick-reference source of information on the Chinese experience in America. Much used in Asian American Studies program.

Fay Chong Dr. Wei-Luang Chou Wilbur Choy Dr. George W. Chu Kingman Dong Hiram L. Fong Kenji Fujii David H. Furukawa Samuel Ichiye Hayakawa Joseph Heco (Hikozo Hamada)	Head draftsman for the Department of Applied Physics, at the University of Washington. He is also a fine artist. He has held shows at the Seattle Art Museum and other galleries. Dr. Chou of the John Hopkins University has made numerous contributions to algebraic geometry. He was among four famous Chinese engineers and scientists in the United States now, elected an Academician to the Academia Sinica in 1959. First Chinese American Methodist Bishop, July 1972. Chairman of the department of microbiology, University of Hawaii. An outstanding figure among bacteriologists and parasitologists. Dr. Chu is the discoverer of the cause of seaweed dermaletis in the Pacific. Born in 1910, Oakland, California. Raised in Hong Kong until 1929, at which time he returned to the United States. He has won many awards for watercolor media. His paintings hang in more than 40 museums and galleries. Born 1907, in Kalihi, Hawaii. In 1959, he became the first Chinese-American to be elected to the United States Senate. Elected president of the American Carnation Society. First Japanese to be named to that post in 72 years of the organizations existence. Contributed greatly to the development of the flower industry in San Francisco area. Research engineer in the desalinization of brackish water for the U.S. Bureau of reclamation in Denver, and United Nations adviser on a demineralization project in Israel. Since receiving the award he moved to San Diego to become director of research and development for an international firm specializing in membrane filtration processes. A Canadian born semanticist, took the position of Acting President of San Francisco State College, when militants attempted to close it. A leading semanticist, and lecturer of psychology, sociology and language. A young boy when he arrived in America. His mother died when he was thirteen and his father shortly after his birth. Hikozo was on his way home from a voyage, when a storm came up. The ship was badly damaged and drifted towards America. The day of their arrival to this new and strange land, they were treated kindly, until they started to look for jobs. A man by the name of Sanders took Hikozo in and gave him an education, a new name and helped him get his citizenship. Then Hikozo decided to go back to Japan. He became an interpreter for the two countries.
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- Chin Gee Hee Hee arrived in Seattle in 1875, at the age of 25. After working in the Placer mines in California, he worked as a laundryman in Port Gamble, and a railroad track laborer. He opened his own firm, the Quang Tuck Company. His company was the main source of Chinese laborers in the early history of Seattle. He was also the main contractor for Chinese laborers working the Northern Pacific, Seattle and Walla Walla, Lake Shore and Eastern. He is credited in constructing the first brick building after the great fire in Seattle. After earning several millions being a contractor, he went back to China and opened the "Sunning" railroad with much success. He died in 1915, a very rich man.
- Bill Hosokawa Assistant managing editor of the Denver Post, former president of the American Association of Sunday and Feature Edition. Well known author of Nisei-The Quiet Americans.
- James Wong Howe Motion Picture Cameraman; winner of an Oscar for outstanding photography of "Hud" and "The Rose Tattoo."
- Dr. Francis K.L. Hsu An anthropologist of Northwestern University, he has written many books on the studies of life in China, Europe, Hawaii, India and the United States. His books are widely used by students and teachers of anthropology.
- Hiro Imamura Sansei (third-generation Japanese American) concert pianist. Graduated from Berkeley High School.
- Daniel K. Inouye Born in Hawaii, 1924. Enlisted in the Army, W.W. II, promoted to Captain in the famous 442nd Combat Team. Discharged because of the loss of his right arm in combat. He joined politics in hopes that he could help bring about changes for the Japanese-Americans. In 1954, he was elected to the Hawaiian House of Representatives; elected to the United States Congress in 1959; elected to United States Senate in 1962.
- Harvey Itano Harvey Itano, a graduate of the University of California, established the highest scholastic record at the University. Unable to attend his graduation exercise and to receive his degree in chemistry because he was detained in a concentration camp during World War II. He later became a brilliant scientist.
- Kai-Fee Hsu Author of 20th Century Chinese Poetry, and the book, Chou En Lai.
- Johnny Kan Famed restaurateur in San Francisco's Chinatown. Author of a Chinese cookbook, Eight Immortal Flavors.

Tomi Kanagawa	First Nisei singer to appear in leading role with Metropolitan Opera.
Henry Y. Kasai	Naturalized in 1952, in Salt Lake City. He is credited with persuading the Utah legislation to erase a number of racially discriminatory laws, notably the ban on miscegenation. He was awarded the Junior Chamber of Commerce Americanism Award, and other awards.
Dr. Kazumi Kasuga	Deputy Chief of the Division of Indian Health in the U.S. Public Health Service, he is one of the nations foremost specialist in tuberculosis control. He served in various health service agencies for Indians and Alaskans since 1946. He was awarded the "Public Health Services, Meritorious Service Medal."
Saburo Kido	Born in Hilo, Hawaii, October 8, 1902. Attended Mid-Pacific Institution and then to U.C., Berkeley. He finished his education at Hasting College of Law, in San Francisco. In 1928, organized the "Japanese American Citizens League" in San Francisco. Took a strong stand on "non-violent" protests, but some of the people did not go along with him. Two attempts were made on his life, one almost successful. He moved to Salt Lake City, Utah, there he continued his fight for Japanese American rights. In 1946, Saburo Kido received the Selective Service Medal for Patriotic Services.
Dr. Chihiro Kikuchi	Mathematician, physicist, and atomic engineer. His research led him to uncover a "synthetic pink ruby," which has helped current studies in space communication.
Dr. Samuel J. Kimura	Born in Berkeley, California. Professor of ophthalmology and of ambulatory and community medicine at the University of California, San Francisco.
Dr. Jin H. Kinoshita	An ophthalmologist who did research into the formation of "sugar" cataracts and the prevention and treatment of disease.
Tom Kitayama	Mayor of Union City, 1960, and owner with his brothers of the largest producer of carnations in the United States.
Tommy Kono	Olympic gold medalist in the 1952 and 1956 Olympic Games, for weight lifting.
Nancy Kwan	Was educated in London. Her first two films were "The World of Suzie Wong" and "Flower Drum Song." Then in 1962 she made an appearance in New York to play the lead role "No Strings."

C.Y. Lee	Born 1920, Lee wrote in 1957 the novel <u>Flower Drum Song</u> . Rodgers and Hammerstein used the book for a Broadway musical production; later made into a movie. The story depicts the life in San Francisco's China town and its people.
Frank Lee	Worked as an engineer; then became the Harbor Commissioner for San Mateo County.
Lim P. Lee	The first Chinese postmaster in San Francisco.
Tsung Dao Lee	Born in 1926 in Shanghai, China, he was awarded the Nobel Prize for Physics in 1957. He disproved the "Principles of Conservation of Parity."
K.C. Li	Metallurgical engineer. Founder of the Wah Chang Corporation, one of the leading metal specialists in the United States. The company's operations include the mining and refining of tungsten rods, wire and powder; zirconium purification and tin smelting.
Cho Hao Li	A professor of biochemistry and director of the Hormone Research Laboratory at the University of California. Chiefly responsible for the isolation during the past fifteen years of five of the six major pituitary hormones, including ACTH used to help cure rheumatoid arthritis.
Dr. A.T. Lui	The first Chinese to be appointed dean in an American University. He is presently a dean of the College of Engineering at the Detroit Institution of Technology.
William Marumoto	Assistant to the Secretary in the Department of Health, Education and Welfare.
Mike Masaru Masaoka	Born October 15, 1915, Fresno, California. Helped his father sell fish and fruits in Utah. Mike helped support his family of eight after his father died in an auto accident. Worked for the J.A.C.L., was its national secretary at the outbreak of World War II. Wrote the Japanese American Creed. Soon after he was one of the first Japanese Americans to join the 442nd Regimental Combat Team. After the war he returned to his former position of national secretary of the J.A.C.L. and fought against anti-Japanese injustices.
Staff Sgt. Kazuo Masuda	Staff Sergeant Kazuo Masuda, a truck gardener from Santa Ana, California, ran uphill for 25 yards through heavy enemy fire, twisting and sidestepping like a fullback, carrying a 60 millimeter mortar tube, a supply of ammunition, and a spare helmet with dirt, used it for his mortar mount, and wrapped his legs around the weapon to steady it. Masuda fired the mortar for 12 hours, twice returning to his own lines through continuous artillery fire for more ammunition. He turned back two enemy attacks. Later, on an Arno River patrol, Sergeant Masuda died holding off the Nazis so the rest of his patrol could reach safety.

Dr. Kenneth N.
Matsumura

A graduate from Berkeley High School. Dr. Matsumura, a physician-scientist, developed the "world's first artificial liver." He began his work at the age of fifteen.

Rep. Spark M.
Matsunaga

United States Congressman from Hawaii. Worked his way through college as a stevedore, warehouseman, bookkeeper, and sales clerk. Served with great distinction during World War II and twice wounded in battle. Received his law degree from Harvard Law School, 1951, and served in both municipal government at Honolulu and the national government in Washington, D.C. Elected to the United States House of Representatives, 1962.

Norman Mineta

San Jose city councilman and vice-mayor of the Human Relations Committee. He was elected into office to fill a vacancy, then in the spring he ran for a full term and won. He is the first "non-Caucasian" to fill the seat in its 117 year old council. Elected mayor of San Jose, California in 1971. First Asian American to become mayor of a major city in the nation.

Patsy Takemoto Mink

The first woman of Asian descent to be elected into the U.S. House of Representatives and to be admitted to practice law in Hawaii.

Dr. Iwao Milton
Moriyama

Chief of the Mortality Analysis Section of the National Office of Vital Statistics in Washington, D.C., consultant to the United Nations, United States delegate to conferences in Egypt, Japan, Rome, etc.

PFC Sadao Munemori

PFC Sadao Munemori's outfit was pinned down by heavy enemy fire. Munemori volunteered to go into action with hand grenades. He knocked out two machine gun nests. He was rejoining his comrades in a shell crater when an activated grenade caromed off his helmet. Munemori instantly rose in a withering hail of bullets, and dived to smother the grenade with his own body just before it exploded. He was awarded the Congressional Medal of Honor posthumously, and is buried in Los Angeles.

Jack Murata

An agricultural chemist with the Department of Interior. Cited for his research in geophysical and spectrographical analyses. Later, the director of an agricultural research project in Brazil, for the Brazilian government.

PFC William K.
Nakamura

PFC William K. Nakamura, fighting at Hill 140 on the Fourth of July, crawled within fifteen yards of a machine gun that had pinned down his platoon and killed the entire crew with hand grenades. He repeated this performance in a later action, at the cost of his own life.

Yosuke Nakano

Architect, who helped develop a widely used method for pumping concrete into forms in the construction of large buildings. He was head of construction for Bell Telephone Company, Gulf and Sun Oil Company and the Presbyterian Hospital in Philadelphia. He died in Japan in 1961.

John Nitta	Studying in Japan brought many of the techniques that he had learned and founded The American Chicken Sexing School, to learn how to determine what sex the new born chickens are, and to separate them.
France Nuyen	Her father Chinese and mother French, France Nuyen played the leading lady of the Broadway production of "The World of Suzie Wong." Her first role was in "South Pacific."
Frank Ogawa	Wholesale nurseryman. After five years on the Park Commission, he was named councilman for the city of Oakland. Now, vice-mayor of the city of Oakland.
Dr. Thomas T. Omori	Field of lunar probes, rockets, propulsion, nuclear energy and ballistic missiles. "The first U.S. rocket to the moon will bear the personal imprint of his long years of dedicated service in the field of missiles and high energy propellants."
Harry Ayao Osaki	Silversmith from Pasadena, California, whose creations are on display in more than sixty museums. His work was chosen six times by the State Department for displaying in Europe.
Rev. Roy Sano	Chaplain of Mills College, Oakland.
James Shigeta	Singer, actor, television star, both in the United States and recently in Japan.
George Shima (Kinji Ushijima)	Came to the U.S. at about twenty. President of Japanese Association for ten years. His main fight was against the Alien Land Law. Had an American company back him with an experiment dealing with farming. After he tested to find out what would do best in the delta, (the area was full of health hazards) he found that potatoes would grow the best. For many years he had problems with prices and floods, etc. But with hope still in his heart he kept going. Soon afterwards his luck started to change. His earnings were about 8 million dollars. Throughout his lifetime he continued to improve his methods and invented new ones. On March 27, George Shima died in a Los Angeles hospital.
Tom Shimasaki	Credited for being the one person responsible for the high status and acceptance of Japanese Americans in Tulare County. He was given many honors and awards such as: Lindsay Community Citizen Award, president of the Lindsay Chamber of Commerce, etc.
Pat Suzuki	A musical comedy star in the Broadway production of "Flower Drum Song," night club and singing artist.
Paul Takagi	Professor of criminology, assistant dean of criminology at the University of California, Los Angeles and author of ethnic sociology books.

George Takei	Television and movie star, active politically with Japanese American Citizens League in bettering media presentations of Asian Americans.
Stephen K. Tamura	County council for Orange County. On the legal staff of the Federal Security and Exchange Commission in Washington. Subsequently named to the California Superior Court seat.
Dr. Paul Terasaki	Professor of surgery in residence at the U.C.L.A. Played a key role in the heart transplant. Through his research he found a way of testing tissue for compatibility and acceptance. One of the surgeons from Dr. Christian Barnard's team went to study Terasaki's methods before the first heart transplant was performed.
Barry Fong Torres	A social worker who took a year's leave from Richmond to work with youth groups in San Francisco Chinatown, 1971. Assassinated June, 1972 by person or persons still unknown.
Miyoshi Uemeki	Born in Japan. First known as a popular Japanese singer. Played in the Broadway and screen version of "Flower Drum Song." Recently portrayed as Mrs. Livingston in the television series, The Courtship of Eddie's Father.
Henry T. Ushijima	A Chicago movie producer, he is well known for his prize-winning documentary and educational films.
Rev. Lloyd Wake	Minister of Glide Memorial Integrated Church in San Francisco.
Dr. Newton (Uyisugi) Westly	Role in perfecting contact lenses. He was going blind from keratoconus, a condition where the cornea grows out like a cone. Regular glasses could not help his vision. He figured that if he wore contact lens with a little pressure it may help restore his vision and could be a cure for the keratoconus. Working with a partner they designed a new type of contact, not made of glass and not bulky, this new lens made of plastic.
Morton Wong	Appointed Director of U.S. Bureau of Mines, Nevada, 1971.
Minoru Yamasaki	Yamasaki combined his knowledge of the Japanese culture and art with that of the Western architecture. He designed many beautiful buildings such as Federal Science Pavilion at Seattle's Century 21 Exposition, the World Trade Center on Manhattan's Lower West Side.
Sgt. Rodney J. Yano	Hawaii; awarded the Congressional Medal of Honor, following his death, January 1, 1969, Vietnam.

Charlotte Chang	Active in the YWCA welfare work in foreign language groups.
Rose Chew	First executive secretary of Chinese ancestry at Chinese YWCA.
Elizabeth Ling-so Hall	First Chinese woman to become a school administrator in San Francisco schools.
Lily Jean	Earliest full-time Chinese social worker, with San Francisco child welfare as a supervisor.
Fook Lam	As late as the 1960's Mrs. Fook Lam was the only processor of a prized delicacy of Chinese, the dried salted fish, in Monterey.
Dr. Faith Leong	First Chinese woman dentist; graduated from College of Physicians and Surgeons in 1905.
Emma Ping Lum	Chinese woman lawyer in California and first to practice in United States.
Connie Woo	Better known as Jade Snow Wong, author of <u>Fifth Chinese Daughter</u> .
Chiang Yee	Author of <u>The Silent Traveler in Boston</u> , 1959. Chiang has attracted warm and enthusiastic response from this book.
Karl G. Yoneda	Well known Japanese labor leader, since the early 1930's. Still active in the International Longshoremen's Warehouse Union.
Alice Fong Yu	Still active in San Francisco Unified School District and affiliated with new bi-lingual program for the Chinese.
Dr. Chia-Liu Yuan	Entered the United States in 1935. One of the "top three" handling cosmotron, the multi-million dollar electron volt accelerator.
Lin Yutang	Born in China, educated in America and Germany. Earned his Master's degree at Harvard University, Doctor of Philosophy degree from Leipzig University, and his Doctor of Letter degree from Elmira and Rutgers University. In 1948 he was head of Arts and Letter Division of U.N.E.S.C.O.

THE CHINESE AND JAPANESE IN AMERICA: A CHRONOLOGY

THE CHINESE AND JAPANESE IN AMERICA: A CHRONOLOGY

- 217 B.C. According to an ancient Chinese document, Hee Li landed in America this date and that regular trade existed between China and the native peoples of California. Another document found dated 100 years later tells of trade with natives in a land across the sea. The second document told of junks that visited America every few months. No reason was stated for the cessation of this trade. Hee Li died in 197 B.C.
- 458 A passage in the History of the Liang Dynasty can be interpreted as recounting the visit of Hui-shen, a Buddhist, to the West Coast of America. Descriptions of what he saw are too vague to be accepted as positive proof.
- 1565 Manila-Acapulco (Mexico) trade route was established. Important in that it provided the vehicle for the introduction of the first Chinese to the New World (Mexico).
- 1600's Settlement of Chinese in/about Acapulco as an incidental result of the Spanish-Manila-Acapulco trade route across the Pacific.
- 1635 June Native barbers in Acapulco complained of the competition and monopoly of the barbering trade by Chinese . . . Chinese were subsequently expelled from the city.
- 1644 The Manchus conquer China, overthrowing the Ming Dynasty. As a sign of allegiance to the Manchu government, all Chinese are required to wear their hair in a long braid, on penalty of death.
- 1784 Just after the War of Independence, the first American ship, the "Empress of China" landed at Canton, China. Previously, the Portuguese had come in 1516, the Dutch in 1624, and the English in 1637.
- 1785 Three Chinese seamen, A-shing, A-chun and Ac-cun, on the ship "Pallas," and 32 East Indian lascars were left stranded in Baltimore by their skipper, Captain John O'Donnell. Not known whether or not they were ever able to return to their ancestral land.
- 1788 Captain John Meares, skipper of the ships Felice and Iphigonia, returned from China with 120 Chinese carpenters, coopers, armorers and other skilled workmen, to set up a trading post at Nootka Sound, Canada. On a second trip back in 1789, he brought 29 more Chinese workers. He promised to bring them wives, deserted them, and all of the Chinese were eventually wiped out by hostile natives.
- 1796 April Andreas Everardus Van Braam Houckgeest, a Dutchman retired from the Dutch East India Company, brought five Chinese servants and settled near Philadelphia in an old estate, which he renamed "China's Retreat." Gave the first exhibition of Chinese art; authored the first book on China published in the United States.
- 1815 The first record of a Chinese in California was Ah Nam (from Chinsan, Canton Province), a cook for Governor De Sola; baptized as a Christian, October 27, 1815.

- 1818 Five Chinese, named Hong Arce, Ah Lin, Ah Lum, Chop Ah See and Lieou Ah See, attended the Foreign Mission School at Cornwall, Connecticut.
- 1820 Beginning of official record-keeping of immigrants to the United States. For almost three decades, up to 1849, the records show a total of 43 Chinese immigrants. This does not include the West Coast of the United States as it was not part of the United States at that time.
- 1839 The Opium War between China and the Western Powers begins. It ended with China's humiliating defeat in 1840.
- 1842 Treaty of Nanking was signed and it ended China's closed door policy. Five ports were opened for trading; Hong Kong was ceded to Britain; the Western Powers received legal jurisdiction over their own nationals in China.
- 1844 Cushing Treaty between China and the United States inaugurated formal political relations and contained the "most favored nation" clause, granting the United States the same rights that the British had secured from the Treaty of Nanking, and more, Americans were removed from Chinese jurisdiction, secured land set aside for their own purposes, taxes on trade goods could not be more than 5%, etc. These terms, however, were not reciprocated for the Chinese in America.
- 1846-1850 China experienced a series of natural catastrophes and civil uprisings the likes of which had never been seen in China before. A series of floods and droughts occurred throughout China; there was a "population explosion" and the cities rapidly became overcrowded; corruption; injustice and mismanagement of government affairs were common; great famines swept the land; banditry and outlawry increased; and many peasant uprisings and rebellion took place.
- 1848 Editor of the San Francisco Star mentioned the presence of two or three "Celestials" (Chinese) in San Francisco.
- 1848 Jan. * Discovery of gold at Coloma! Up to this time, it was a crime punishable by beheading for a subject of a Chinese emperor to emigrate from his homeland. This imperial decree was relaxed by a United States treaty permitting Chinese residents in the United States, signed 1844, and the fact that California gold would enrich China.
- 1849 "Push" conditions in China (floods, droughts, overcrowding, civil uprisings, peasant rebellion, etc.) and the "pull" of gold in California attracts heavy migration to the West.
- 1849 There were 54 Chinese in San Francisco. By January 1850, increased to 787 men and two women.

1850

* San Francisco Mayor Geary invites the Chinese to participate in a memorial funeral procession for the late President Zachary Taylor.

* First anti-Chinese riot at China Camp in Tuolumne County.

First Chinese laundry established in San Francisco.

1851

First recorded Chinese New Year's celebration in America.

Famine in China increased immigration to California, bringing 4,000 Chinese by 1851.

1852

By 1852, there were 20,025 Chinese immigrants, most of all in California. From 1852 to 1876 it increased to 214,126.

Two San Francisco Chinese merchants, serving the needs of people on their way to the gold fields and return, wrote a letter to the Governor of California that they were grossing \$10,000 a day in business.

Discovery of gold on the Rogue River brought the Chinese to Oregon.

October 18. First Chinese opera performed in San Francisco.

December 23. The first Chinese theater was established. The building was brought from China and erected in San Francisco. The first example of prefabricated construction, pioneered by the Chinese.

Tai Ping Rebellion threatens Manchu Dynasty rule in China. United States sends General Frederick Townsend Ward; the British dispatch General Charles "Chinese" Gordon to command troops in assisting the Manchu Dynasty to crush Hung Hsu-ch'uan, leader of the rebel movement.

* Governor John McDougal recommended a system of land grants to induce further immigration and settlement by the Chinese, whom he praised as "one of the most worthy of our newly adopted citizens."

* Know-Nothing Party began using Chinese as political scapegoats.

* Senator George B. Tingley introduced the "Coolie Bill" authorizing the state of California to contract and supervise Chinese labor on a ten year basis to fill the gap in the labor market for workers.

First granite building, the Parrott Building, at California and Montgomery Streets, erected by Chinese stone masons and laborers, under contract.

* Columbia (California) resolution expelled Chinese from the gold mines in the area.

- 1853 Nov. First Chinese Presbyterian Church building constructed.
- President Millard Fillmore sent Commodore Matthew Perry to Japan, ending 200 years of national isolation from the Western World.
- 1854 First Chinese newspaper in the United States, "Gum Sahn See Boh," Gold Hill News, published in San Francisco.
- Chinese engaged in salmon fishery at Monterey; established fishing village at Rincon Point, San Francisco.
- July. Fight between Sze Yup clan and Heungshan clan in Weaverville, California, left 10 Chinese dead.
- * State statute passed in 1850, prohibiting testimony of blacks and Indians in court cases where whites were concerned, was interpreted as applying to Chinese also, i.e., Chinese were considered to be Indians.
- 1855 * Yung Wing received B.A. degree from Yale University, becoming the first Chinese college graduate and later, founder of Chinese student movement in the United States.
- * Head Tax levied - \$50 per Chinese imported into U.S. on ships.
- 1856 Chinese gathered abalone for food and exported abalone shells from San Francisco. Reported business of at least \$36,000 in shells.
- Punti-Hakka erupts in southeast China.
- 1858 First California railroad, California Central, employed Chinese as railroad workers. First recorded account of Chinese railroad workers in the United States.
- 10,000 Chinese moved out of California with the discovery of gold in Canada, specifically in British Columbia, Fraser River Strike.
- * Attempts by white gold miners to expel Chinese miners from the gold fields, and Chinese were routed out of Vallecito, Douglas Flat, Sacramento Bar, Coyote Flat, Sand Flat, Rock Creek, Spring Creek and Buckeye. Chinese accounted for 25% of California miners.
- Gold, silver and copper mining in the Rocky Mountain area attracted some Chinese.
- * Exclusion Law prohibited Chinese or "Mongolians" to enter state except when driven ashore by stress of weather or unavoidable accident. Penalty of fine of \$500-\$600 or imprisonment from 6-12 months, or both. Later ruled unconstitutional.

1859

- * San Francisco expels its Chinese children from the public schools. San Francisco Superintendent of Schools, Mr. Moulder, called for the expulsion of Africans, Diggers (Indians) and Mongolians (Chinese) from the public schools. Superintendent threatened to withhold from the school district all shares of the state school fund if action was not carried out. Segregated schools established.
- * Segar (cigar) Makers' Association passed a resolution in opposition to the hiring of Chinese. By 1866, San Francisco had become the center of the cigar industry in California. Half of San Francisco's cigar factories were Chinese owned, although they used Spanish names because of anti-Chinese sentiments. By the mid-1800's, the Segar Makers' Union, aided by the Chinese Exclusion Acts and the prevailing anti-Chinese mood, finally succeeded in eliminating the Chinese from the cigar-making industry. It was during this period that the white union cigar label appeared in order to more easily identify brands made by white men.

1860

- * Chinese laborers used in Sonoma and Napa Counties in the wine industry.
- * Chinese declared ineligible for naturalization.
- * Tax of \$4.00 per month was enacted on all Chinese engaged in fishing, to be enforced by seizure of fishing boat or other property. Revenue from this source was so disappointing that the act was repealed in 1864.

Chinese migrated to northern Idaho following the discovery of gold at Orofino.

- * The Chinese Consolidated Benevolent Association, better known popularly as the "Chinese Six Companies," was formed in San Francisco.

1860's

to
1880's

- * With the decline in gold mining activity in the Sierra Nevada foothills, Chinese miners moved into agriculture, land reclamation, fishing, manufacturing and service industries. Success in any of these fields was followed by anti-Chinese violence and restrictive legislation.

1862

- * "Police Tax" law was passed whereby all "Mongolians" 18 years or over, unless they had paid a Miners' Tax, or were working in the production of sugar, rice, coffee or tea, had to pay a monthly tax of \$2.50. Later ruled unconstitutional.

U.S. Congress passed a law forbidding American vessels from carrying coolie labor. Although this law had its exclusion aspects, it was aimed mainly at stopping the Chinese contract labor practice, which was essentially a form of slave trade with accompanying excess and brutal treatment of the Chinese.

1863 Jan. 8

The transcontinental railroad was begun from Sacramento.

1865 Spring Fifty Chinese railroad workers hired on an experimental basis. They proved so adept that by fall of 1865, J.H. Strobridge, the Irish railroad superintendent began hiring them in earnest. Six thousand Chinese were utilized as the main labor force for the Central Pacific (western section of the transcontinental railroad).

1866 Anson Burlingame, United States Diplomat, becomes trusted advisor to the Chinese government and represents China as the Chinese envoy to the United States and principal European nations.

1867 June Some 2,000 Chinese railroad workers engaged in tunnel work in the high Sierras went on strike, which subsequently collapsed for the lack of support from other workers.

Emperor Meiji ascends the imperial throne and begins his reign - unified the country, encouraged the great industrial revolution in Japan, and ruled until 1912.

1868 * Burlingame Treaty removed official Chinese restrictions on persons who wanted to go to the United States, recognizing "the inherent and inalienable right of man to change his home and allegiance..." but it did not have the effect of conferring American citizenship.

First "contracted" Japanese immigrants were brought to Hawaiian sugar plantations for three years at \$4 per month wages.

1869 May 10 Transcontinental railroad was joined as one line at Promontory Point, Utah. Immediate effect was that it left thousands of Chinese laborers without jobs, most of whom migrated back to the West Coast.

First permanent Japanese settlement in America, Gold Hill near Coloma, California - 20-30 Japanese brought over by Dutch trader Edward Schnell. Popularly known today as the "Wakamatsu Colony."

1870 Peak of Chinese mining activity.

* "Good Character" law. A penalty of no less than \$1,000 would be levied on any person bringing an Asian into the state without first presenting evidence of his good character. Declared unconstitutional in 1876.

* "Pole Act" ordinance prohibited persons from walking on the sidewalk while using poles to carry goods from their shoulders. Pole ordinance of the city of San Francisco was upheld by the State Supreme Court.

1870

- * "Clean Air Ordinance" - San Francisco passed an ordinance providing any person to hire or let sleeping rooms with less than 7 1/2 cubic feet of air space per person. Because of the crowded living conditions in the Chinatown ghetto, this was an impossible law for the Chinese to obey. Arrested en masse, the Chinese were advised by their lawyer, the great Benjamin J. Brooks, not to post bond, thus resulting in the first "jail sit-in." Brooks then turned around and filed suit against the city of San Francisco for violating their own ordinance with overcrowded jails. Ordinance ruled void by the County Court of San Francisco, September 1873.

- * Pressure by Italian, Greek and Albanian fishermen resulted in a law passed to regulate the size of the mesh in shrimp and drag nets of the Chinese fishermen.

- * Anti-Chinese Convention of State of California, in San Francisco.
105,400 Chinese in the United States.

1871

- * Anti-Chinese agitation and riots in all parts of California in the decade of the 1870's spurred greater migration to the eastern United States in an effort to seek a friendlier climate. This movement continued through the next few decades, and sizeable Chinese towns were built up in cities such as Chicago and New York.

Whideman's death in Los Angeles Tong War resulted in a white mob massacre of 22 Chinese, including women and children.

1872

Chinese employed as field and factory workers in California's first sugar beet plant at Alameda. Chinese were almost exclusively employed in the beet fields until 1891.

- * State statute of 1874 (prohibition of court testimony of Chinese) repealed.

First Japanese ambassadors arrived in San Francisco.

1873

- * "Queue" Ordinance. The San Francisco Board of Supervisors passed the Queue Ordinance which meant that every Chinese prisoner in jail would have his hair cut or clipped to a uniform length of an inch from the scalp. This had the traumatic effect of taking away the "badge of citizenship" to the Chinese government, thus leaving the Chinese man without a country.

- * "Laundry" Ordinance. The San Francisco Board of Supervisors also passed the Laundry Ordinance which stipulated that those laundries employing one vehicle drawn by a horse would pay a license fee of \$1.00 per quarter; those who employed two horse-drawn vehicles would need to pay \$4.00 per quarter; more than two horse-drawn delivery vehicles would pay \$15.00 per quarter; and those laundries which used no horse-drawn vehicles would pay the same \$15.00 per quarter. Needless to say, the Chinese did not employ horse-drawn vehicles...they delivered their laundry in baskets suspended on poles! Declared void by the District Court, 1876.

1874

Chinese extensively employed in construction of miles of levees and reclamation projects in Sacramento River Delta.

Chinese government began sending scores of students to United States schools.

1875

San Francisco Chinatown population - 47,000 people.

Bing cherries named after Chinese foreman who cultivated them at the Seth Lowelling Farms, Oregon.

- * Bank of California went broke. Indicative of the economic decline of the West Coast...for which the Chinese were blamed. Chinese laborers became scapegoats for the Panic of 1876.

1877

- * Joint special committee of the U.S. Congress met in San Francisco to investigate the Chinese problem. Document, consisting of over 12,000 pages, tended to favor the Chinese, but committee recommended that treaty be modified to apply only to commerce, and that separate legislation be enacted to prevent immigration. Subsequently, in 1879, the "Fifteen Passenger" Bill resulted in Congress.
- * Six thousand discontented white laborers flocked into San Francisco in reaction to railroad strikes and riots in the East, demanding that something be done with the Chinese. This led to an anti-Chinese sarch upon Chinatown whereupon 25 Chinese laundries were destroyed and several buildings set afire.
- * Committee of Safety formed in San Francisco to quell anti-Chinese and other disorders. Committee was backed by \$100,000 and 1,000 armed men.
- * California Workingmen's Party organized under Dennis Kearney, a rabid racist.

1878

- * Ch'Pa Iao-Pin appointed Minister to the United States to protect Chinese laborers and students.
- * Ah Yup denied naturalization by San Francisco Circuit Court. Established precedent in denying legal citizenship status to Chinese. Naturalization laws, up to that time, did not expressly deny this right to Chinese.

1879

- * "Fifteen Passenger" Bill passed by U.S. Congress. Limited Chinese immigrants to 15 per sailing vessel or ship. President Hayes refused to sign bill as it violated the Burlingame Treaty and the U.S. Constitution.
- * Second California Constitution adopted anti-Chinese article which prohibited employment of Chinese by any corporation or state, county and municipal governments, except as a member of a chain-gang. Also allowed any city to expel its entire Chinese community on two days notice - the city of Oakland being one of many cities to enforce this law. Declared unconstitutional in 1880, when large mining corporations in

California found it impossible to continue mining operations without its Chinese mining force.

1880

- * "Anti-Ironing" law. A crime in the city of San Francisco to iron clothes between the hours of 10:00 p.m. and 6:00 a.m.

There are 75,000 Chinese in California.

Burlingame Treaty amended. United States had the power to regulate, limit or suspend, but not abolish the immigration or residence of Chinese to and in America.

- * California State Legislature passed a law requiring Chinese fishermen to take out a fishing license at \$2.50 per month.

1881

Chinese government recalls Chinese students in the United States.

1882

- * First Chinese Exclusion Act passed, suspended the immigration of Chinese laborers, skilled and unskilled, for a period of 10 years. However, teachers, students, merchants and travelers were exempted from the suspension. Naturalization of Chinese in the United States was prohibited. The act stated specifically: "That hereafter no State court or court of the United States shall admit Chinese to citizenship." It was not until December 1943 that President Franklin D. Roosevelt repealed the Chinese Exclusion Act, thereby permitting immigration of Chinese to the United States.

1883

Forty-four Japanese jumped American whaling ships in San Francisco because of intolerable conditions aboard ship.

1885

- * Rock Springs Massacre: 28 Chinese slain by white mob in Rock Springs, Wyoming, with reported \$150,000 property damage incurred by Chinese.

Japanese government passes a law allowing Japanese nationals to emigrate.

1886

Martial Law invoked during anti-Chinese riots in Seattle, Washington.

- * Yick Wo vs. Hopkins. Issue: "Only buildings of brick or stone might be used for laundries." Courts ruled this civic law unconstitutional.

1888 Sept.

- * Nearly 6½ years after the passage of the Chinese Exclusion Act, a law was enacted whereby a Chinese laborer would not be permitted to re-enter the United States unless he had a lawful wife, child, parents in the country, or property therein value of \$1,000 or more.

- * October 1. Scott Act passed forbidding the re-entry of Chinese laborers who had departed from the States. At the time of its effective date, there were over 20,000 Chinese who had temporarily

left the United States with U.S. government certificates permitting them to return. Six hundred Chinese were already aboard ship on their return passage to the U.S.A., they were all refused readmission.

Group of Japanese were "welcomed" by farm growers in the Vacaville area since they came to replace Chinese farm workers.

1890 There are 107,488 Chinese in the United States.

1892 May 5. * Geary Act extends the first Chinese Exclusion Act for another 10 years. Additional imposed restrictions required registration and the issuance of certificates of residence to Chinese who could establish legality for their presence in the U.S. Chinese found without certificates would be deported to China as "undesirable aliens" whose presence in the United States was "inconsistent with the public welfare."

* Chinese junks used in abalone fishing were declared "alien vessels" because of their Chinese ownership. After the passage of the Chinese Exclusion Act of 1892, Chinese fishermen found that they were forbidden to own junks operating in "foreign waters" (San Francisco Bay).

Japanese went to work as fishermen in Monterey Bay. Cuttlefish was their main catch.

Vacaville - Chinese and Japanese cherry pickers attacked and beaten by unemployed white laborers.

1893 * Anti-Chinese riots in Fresno, Napa, Redlands, Tulare, Visalia, Ukiah and Vacaville.

1896 Japanese government passes laws regulating Japanese emigrants: (a) must have funds for journey (b) must have guarantee of overseas employment (c) must be of sound mind and body.

Two hundred Japanese railroad workers in Nampa, Idaho went on strike. Result was that they received a raise - \$1.10 for working a 10 hour day.

1898 July * U.S. government prohibited further immigration of Chinese into Hawaii. Chinese Exclusion Act applied to Islands.

Rainier, Oregon - Japanese railroad workers' camp raided by a gang of unemployed whites. Threats of "get out of town or be shot." Company officials intervened; Japanese returned to camp.

Eight Japanese sailors were among the crew members aboard the battleship Maine that went down in Havana Harbor.

1900 Forty-five thousand Chinese in California.

* April 30. Chinese in Hawaii were also required to register and obtain certificates of residence. (See Geary Act of 1892.)

Boxer Rebellion in China.

Between 1890 and 1900, 22,000 Japanese came to the United States. "Wrong country...wrong state...wrong time." (Harry Kitano)

Gallup, New Mexico. Hundreds of Japanese worked coal mines in the area. In subsequent years, more than 30 Japanese died from mine accidents and the miners' disease, silicosis.

1900
to
1907

Approximately 57,000 Japanese left Hawaiian sugar plantations, where pay was 69¢ - 75¢ per day, for mainland mines and railroad work where wages were from \$1.00 - \$1.35 per day.

1901

- * Law passed in California State Legislature forbidding the taking of abalones measuring less than 15" around the outer edge of its shell. Subsequent legislation was even more restrictive; finally, forced the Chinese abalone fishermen out of the industry.
- * State legislation was enacted making May, June, July and August of each year a closed season for harvesting Bay shrimps. Expressed goal of this legislation was to force Chinese shrimp fishermen to give up the industry and seek other employment, as was available, so that when the shrimp season reopened, there would be difficulty in regaining their former trade.

Japanese workers begin replacing Chinese in Oregon and Washington sawmills.

1903

Japanese contractors begin forming "labor unions" and instances of Japanese workers being sent out to "scab" on striking companies are recorded.

1904

Samuel Gompers, President of the A.F.L., legislated a union resolution against Japanese on the grounds that the "Japanese were as difficult to assimilate into the American culture as the Chinese."

1905

- * California State Legislature passed bill prohibiting the exportation of dried shrimps.

San Francisco Chronicle carried its first anti-Japanese editorial: February 23. "The Menace to the Country from Japanese Immigration."

1906

San Francisco. Mayor Eugene Schmitz ordered school segregation of all Asian students in the San Francisco school system. Japanese government immediately lodged a strongly-worded official letter of complaint to President Theodore Roosevelt.

1908

President Roosevelt negotiated his famed "Gentlemen's Agreement": (a) Japanese would no longer be able to emigrate to the United States, (b) Mayor Schmitz would rescind his school segregation order, (c) United States promised not to allow any more discriminatory laws to be passed detrimental to the best interests of Japanese in America.

Colorado. Japanese were employed in the construction of the Boulder Creek Reservoir, at which several Japanese were killed in work accidents.

Trade unions in Denver formed the Korean and Japanese Exclusion League.

1910

A trend of Japanese to independent business enterprises as opposed to contractual labor, but still dependent upon the ethnic community and serving their needs for services and supplies.

1912

Manchu Dynasty deposed in China; Chinese Republic established.

1913

Alien Land Law, the Webb-Heney Act: Barred aliens ineligible for citizenship, from owning land, but not from leasing land.

1914

Ludlow, Colorado. Organized miners raided scab camp and set fire to it. Several Japanese used as scab workers perished in the fire.

1915

* Chinese American Citizens Alliance founded to protect civil rights of Chinese Americans.

1917

Toyohiko Kagawa, later to become world famous as a Christian crusader, organized several hundred Japanese sugar beet workers in Ogden, Utah, into a Sharecroppers Union, and led a successful strike.

1920

61,639 Chinese in United States.

Cheyenne, Wyoming. Japanese railroad round-house machinists having been refused membership in the local union, did not join strike but worked as scabs.

Oahu, Hawaii. Six thousand Japanese and 2,700 Filipino sugar plantation workers went on strike for better wages. Strike was broken after 6 months.

1868

to

1920

Seventy two thousand Hawaiian Japanese participated in 62 strikes and work stoppages on sugar plantations. In that same period, some 600 Japanese were arrested on various charges.

1921

* Legislation passed prescribing that an alien-born woman marrying a U.S. citizen could no longer automatically assume his citizenship. Because of the disparity in sex ratio of the Chinese population in the United States, Chinese men had to go back to China to find marriage partners. Legislation, in fact, kept families separated if one chose to return to the U.S.A.

* American Feminist Movement supported legislation which stated that any American born woman marrying a man ineligible for American citizenship would, in turn, lose her American citizenship. Intentionally or unintentionally, the legislation resulted in great anguish and frustration on the part of American born Chinese women who lost their American citizenship through marriage with no recourse to naturalization privileges.

- 1922 White maintenance crews of the Northern Pacific Railroad Company went on strike in Auburn, Washington. Japanese took strikers jobs, resulting in many mysterious fires in Japanese stores in the area.
- 1924 * Immigration Act excludes Asian immigrants from quota system, in violation of Gentlemen's Agreement. Although aimed at the Japanese immigrants, it also worked an even greater hardship on the Chinese:
1. It changed the definition of student status to mean "one aspiring to a Master's Degree rather than one entering at an ungraded level."
 2. Closed off entry into United States of ten classes of Chinese.
 3. It tightened the regulation prohibiting Chinese wives from entering the U.S.A., but permitted entry to children of American born Chinese; had the effect of families separated for many years.
- Immigration Quota Act: (a) established a quota system for various nations, (b) but not for nations "ineligible for citizenship" (meaning Chinese and Japanese), (c) discriminatory and in violation of the Gentlemen's Agreement, (d) Japanese government took it as a grave insult.
- 1925 Toledo, Oregon. White mob kidnapped 27 Japanese and 4 Filipinos, employees of the Pacific Spruce Lumber Company, and put them on a train out of town.
- 1927 Stanford University professor surveyed files in California newspapers and discovered (a) Japanese rated 20,453" of newspaper space in one week's time, (b) feeling imparted was one of the irritations towards the Japanese, verging on open hostility, (c) "yellow peril" epithet coined in newspapers.
- 1929 Stock Market crash leads to Great Depression and period of social unrest. Prejudice and discrimination towards all minority groups by white majority society.
- 1930 74,954 Chinese in the United States.
- Seattle. First convention of the J.A.C.L., Japanese American Citizens League.
- Depression years. Unemployed, out-of-work laborers hold marches throughout the United States. Arrests made, including several Japanese in Los Angeles.
- 1931 Los Angeles. Karl Hara (Yoneda) jailed for 90 days on "disturbing the peace" charge during a march.
- 1932 * Cable Act allowed women denied of their citizenship to regain it through naturalization procedures.
- 1934 San Francisco. Shipowners attempted to recruit Japanese as scabs during the bloody waterfront strike on the Pacific Coast. Plot exposed when many leaflets were issued explaining in both Japanese and English what it meant to be a "scab."

1935

The Chinese Digest (first periodical published by an all Chinese staff) founded.

San Francisco. Alaska Cannery Workers Union, Local 20195, A.F.L. formed. One of the organizers was Karl Hama (Yoneda). At its peak, the Local had 2,000 members, including some 100 Japanese. Meetings were conducted in English, Spanish, Italian, Filipino, Chinese and Japanese.

1936

A.F.L. union led 5,000 Filipino farm workers in a strike in the Salinas area. Fifteen Nisei growers were among those deputized to help break the strike.

1937

- * Japan bombs U.S. gunboat Panay on the Yangtze River in China. Beginning of Japanese militarism in China and intensification of Chinese-Japanese ill will in the United States.

Seattle. C.I.O. Farm and Cannery Workers Union established, headed by Japanese Nisei.

Los Angeles. Produce Market Employees Local 20284, A.F.L., formed with 300 Japanese members.

1938

C.I.O. cannery unions established in Monterey, San Pedro, San Diego and other cities. Unions had more than 1,000 Japanese women members.

Many Nisei assisted in the boycott of shipping scrap iron to Japan and participated in "Don't Buy Japanese Goods" campaigns in protest against rising Japanese militarism and its attack on China.

1940

77,504 Chinese in the United States.

- * Nationality Act allows Chinese to become U.S. citizens by naturalization.

Washington, Oregon and California. Japanese owned 1,575 farms, totaling 71,000 acres, or 2/10 of the farmlands. In California, Japanese Issei and Nisei farmers accounted for: (a) 95% of the celery crops, (b) 95% of the snap beans, (c) 67% of the fresh tomatoes, (d) 44% of the onion crop.

1941

Pearl Harbor, Hawaii. December 7: Japanese planes attack this naval base of the American Pacific Fleet.

December 8. U.S. Congress declared war on Japan. Germany and Italy, in accordance with the Tri-Partite Pact with Japan, declared war on the United States.

December 10. U.S. Attorney General Francis Biddle assured persons of Japanese ancestry in the United States, aliens and citizens alike, that they would be treated fairly and without discrimination.

January 19. U.S. Attorney General Biddle issued first of a series of orders establishing limited strategic areas along the Pacific Coast and requiring the removal of all enemy aliens from those areas (Japanese, Italian, Germans).

February 10. Navy Department requested removal of all Japanese aliens from Bainbridge Island, Washington.

February 13. West Coast Congressional Delegation sent a letter to President Franklin Roosevelt recommending the "immediate removal of all persons of Japanese lineage...aliens and citizens alike" from the "entire strategic area" of California, Oregon and Washington.

February 14. Lieutenant General John L. Dewitt, Commanding General of the Western Defense Command, sent a memorandum to Secretary of War, Henry L. Stimson, recommending the evacuation of all Japanese from the West Coast.

February 19. President Roosevelt signed Executive Order 9066 authorizing the Secretary of War, or any military command designated by the Secretary, to establish "military areas" and exclude therefrom any or all persons of Japanese ancestry.

February 20. Secretary Stimson wrote to General Dewitt designating him as military commander empowered to carry out an evacuation within his command, under the terms of Executive Order 9066.

February 21 to March 12. Tolan Congressional Committee on National Defense Migration conducted public hearings on possible evacuation of Japanese and Japanese Americans in San Francisco, Portland and Seattle.

March 2. General Dewitt issued Public Proclamation No. 1: (a) the western half of Washington, Oregon and California and the southern third of Arizona designated as a military area, (b) announced that eventually all Japanese and Japanese Americans would be removed therefrom, (c) urged all persons of Japanese ancestry to voluntarily leave Military Area No. 1 for other parts of the United States.

March 8-10. National J.A.C.L. met in emergency session in San Francisco: (a) agreed to cooperate in the event of an evacuation as a patriotic gesture, (b) protested its necessity and the legality of such an action.

March 11. General Dewitt established the Wartime Civil Control Administration (W.C.C.A.) and appointed Colonel Karl R. Bandetsen as Director to carry out the evacuation program.

March 18. President Roosevelt signed Executive Order No. 9102: (a) created the War Relocation Authority (W.R.A.), a civilian agency, to assist persons evacuated by the Army, (b) named Dr. Milton S. Eisenhower as its director.

March 21. President Roosevelt signed Public Law 503 (77th Congress) making it a Federal offense to violate any order issued by a designated military commander under Executive Order 9066. General Dewitt subsequently issued curfew and travel restrictions for all enemy aliens and Japanese Americans.

March 23. General Dewitt issued Civilian Exclusion Order No. 1: (a) evacuation of all persons of Japanese ancestry from Bainbridge Island, Puget Sound in Washington, (b) their detention at the Puyallup Assembly Center near Seattle by March 30.

March 27. General Dewitt issued Proclamation No. 4 (effective March 29) forbidding further voluntary movement of Japanese and Japanese Americans and "freezing" them to their homes as of that date.

May 8. First contingent of Japanese evacuees arrived at Colorado River (Poston) Relocation Center near Parker, Arizona.

May 27. First contingent of Japanese evacuees arrived at Tule Lake Relocation Center in Northern California.

June 1. Manzanar Reception Center was transferred from W.C.C.A. control to W.R.A. control and renamed Manzanar War Relocation Center.

June 2. General Dewitt issued Public Proclamation No. 6: (a) forbidding further voluntary movement from the eastern half of Military Area No. 2 of California, (b) announced that all such people would be removed from this area directly to W.R.A. centers.

July 20. Nisei permitted to leave W.R.A. centers for the first time for private employment in the mid-west.

August 7. First phase of removal completed. There were 110,000 persons of Japanese ancestry forcibly removed from their homes in Military Area No. 1.

August 10. First contingent of Japanese arrived from Puyallup Assembly Center to Minidoka W.R.A. Center.

August 12. First contingent of Japanese (from Pomona Assembly Center) arrived at Heart Mountain W.R.A. Center near Cody, Wyoming.

August 27. First contingent of evacuees (from Tanforan Assembly Center) arrived at Topaz W.R.A. Center near Delta, Utah.

September 18. First contingent of Japanese (from Stockton Assembly Center) arrived at Rowher W.R.A. Center near McGehee, Arkansas.

October 6. First group of Japanese (from Fresno Assembly Center) arrived at Jerome W.R.A. Center near Dermott, Arkansas.

November 3. Transfer of all Japanese and Japanese Americans from all Assembly Centers to permanent W.R.A. centers was completed with the arrival of final contingent to Jerome W.R.A. center.

1943

* Chinese Exclusion Act repealed (1882): Chinese immigrants may enter U.S.A. under quota system and are eligible for naturalization.

January 28. Secretary of War Stimson announced plans for the formation of a combat team to be composed of volunteer Nisei from the relocation centers, "the free zone" and Hawaii. Later designated as the 442nd Regimental Combat Team, seeing action in Italy and France.

May 17. U.S. Supreme Court unanimously upheld rights of American born Nisei to American citizenship in suit brought by the Native Sons of the Golden West. (John T. Reagan vs. Cameron King.)

June 21. U.S. Supreme Court unanimously upheld the constitutionality of the travel (Gordon K. Hirabayashi vs. U.S.A.) and curfew (Minoru Yasui vs. U.S.A.) restrictions imposed by General Dewitt prior to the issuance of the evacuation orders. Court cited the restrictions as a valid exercise of the war powers.

1944

February 8. Annual quota of 105 was established for persons of Chinese ancestry.

January 20. Selective Service System was reopened to eligible Nisei on the same basis as for other Americans.

February 16. President Roosevelt signed Executive Order No. 9423, transferring the W.R.A. to the Department of the Interior. Previously, the W.R.A. was an independent agency.

June 30. Jerome W.R.A. Center, last of the camps to be opened, was the first to be closed and its 5,000 remaining internees were transferred to other centers.

President Roosevelt signed Public Law 45 (78th Congress) permitting American born Japanese to renounce their citizenship under procedures approved by the Attorney General.

December 17. War Department announced revocation (effective January 2, 1945) of the West Coast mass exclusion orders which had been in effect since the Spring of 1942.

December 18. U.S. Supreme Court ruled 6-3, with Justices Roberts, Murphy and Jackson dissenting, that the mass removal and internment of Japanese was constitutional as a valid exercise of the war powers of Congress. (Fred Toyosaburo Korematsu vs. U.S.A.)

December 18. The same day, in a unanimous opinion, the same Supreme Court held (in the case of Ex Parte Mitsuye Endo) that it was unconstitutional to detain a loyal American citizen in a W.R.A. camp.

- 1945 December 8. First War Bride Act.
- May 14. Secretary of the Interior Harold L. Ickes publicly denounced incidents of West Coast terrorism and violence against returning Japanese and Japanese American internees.
- August 15. Japan surrenders unconditionally to the Allied Powers.
- September 4. Western Defense Command issued Public Proclamation No. 24 revoking all individual exclusion orders and all further military restrictions against persons of Japanese ancestry.
- 1946 * Laws enacted to liberalize Chinese and Filipino immigration.
- March 20. Tule Lake Segregation Center, the last of the W.R.A. camps to remain in operation, was officially closed.
- June 30. W.R.A. program officially terminated.
- 1947 * July 22. Second War Bride Act removed the restrictions of the First War Bride Act by emphasizing the concept of family unity. Approximately 6,000 Chinese women entered the U.S.A., married to American citizens.
- 1948 * California Supreme Court ruled state statutes banning racial intermarriage unconstitutional.
- 1949 * 3,916 Nationalist Chinese students enrolled in U.S. educational institutions.
- 1950 Passage of the 1950 McCarran Act. Sub-Title II of this act provided for establishment of detention camps for probable acts of sabotage or insurrection by any person or persons.
- 1952 Partial compensation for economic losses incurred because of the removal and internment of Japanese instituted by the U.S. government.
- Passage of the McCarran-Walter Act of 1952: (a) allowed Japanese to become naturalized U.S. citizens, (b) put Japanese immigration on a quota basis (first time since 1924).
- 1955 James Wong Howe receives Academy of Motion Picture Arts and Sciences "Oscar" for photography of the picture "Rose Tattoo."
- 1957 C.Y. Lee writes Flower Drum Song (later made into Broadway musical and movie).
- 1958 * Amendments to the Immigration Act of 1924, permitting admission of alien born Chinese wives and/or their unmarried children under 21 years of age as non-quota immigrants. Removal of racial restrictions embodied in Brides Act.
- 1959 Hiram Fong, first Chinese American to be elected to U.S. Senate. (Hawaii)

- 1959 Daniel Inouye, first Japanese American to be elected to the United States Congress as Representative from Hawaii. He was reelected to his House seat in 1960 and elected to the United States Senate in 1962.
- 1960 U.S. Chinese population 237,292, of which 95,000 are in California.
- 1962 Daniel Inouye became the first Japanese American elected to the United States Senate.
- 1964 Mrs. Patsy T. Mink, the first Japanese American woman elected to the United States Congress. Reelected in 1968.
- 1965 * Immigration Revision Law permits increase in Chinese immigration from Hong Kong, Taiwan, S.E. Asia and Latin America.
- 1967 National J.A.C.L. legal counsel William Marutani prepared an amicus brief on behalf of the J.A.C.L. on the anti-miscegenation laws in 17 states. Declared unconstitutional in June of 1967.
- 1969 * Ad-hoc committee of the J.A.C.L. began campaigning for the repeal of Sub-Title II, 1950 McCarran Act.
- 1970 Hiram Fong reelected senator from Hawaii.
- 1971 * September. Sub-Title II, McCarran Act, repealed by Congress.

*Refer to the Chinese Section, Lesson 6; Discrimination and Legislation, page 78.

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|--------------------|--|
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| BLOODWORTH, DENNIS | <u>An Eye for the Dragon</u> |
| BLOODWORTH, DENNIS | <u>Chinese Looking Glass</u> |
| BOSWORTH, ALLAN R. | <u>The Lovely World of Richi-san:</u> Episodes of the friendship of a Navy Public Relations Officer, in a large Japanese family, are related in a warm, lively manner. |
| BROWN, WALLACE I. | <u>The Endless Hours: My 2½ Years as a Prisoner of Chinese Communists:</u> Record of an American flyer held prisoner by Chinese Communists gives an underlying picture of Communist methods. Fine objective account. |
| BUCK, PEARL S. | <u>My Several Worlds:</u> A moving autobiography of Pearl Buck in which she relates her experiences and feelings about China better than in any of her novels except <u>The Good Earth</u> . |
| CHANG, DIANA | <u>Frontiers of Love:</u> Group of Eurasians have survived occupation of Japanese in Shanghai. |
| CHU, DANIEL | <u>Passage to the Golden Gate.</u> A history of the Chinese in America to 1910. |
| CREEEL, H.G. | <u>Chinese Thought: From Confucious to Mao Tse-Tung:</u> Highly readable, lucid introduction to Chinese thought...with but a fraction of text devoted to modern times. |
| DANIELS, ROGER | <u>The Politics of Prejudice:</u> The anti-Japanese movement in California and struggle for Japanese exclusion atheneum. |
| DURAS, MARGUERITE | <u>Hiroshima, MonAmour:</u> Complete script of films plus a synopsis and notes on script. |
| ERNEST, EARLE | <u>3 Japanese Plays from Traditional Theaters</u> Kabuki Theater - N.Y.: Brief introduction to Noh, Doll, and Kabuki, each followed by English version of the plays, complete with stage directions. Three-act performances at U. of Hawaii: editor says "Intent throughout -- to make the plays viable in English." |

- GORDAN, ERNEST Through the Valley of the Kwai: When a young captain, the author, was captured by the Japanese in World War II, he was among the prisoners forced to build the bridge over the River Kwai. An inspiring tale of what faith and kindness can accomplish.
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(B. Katayama)
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LI, CHIN-YANG	<u>Land of the Golden Mountain</u> : Early Chinese immigrants leave their families at home to work in the California gold mines.
LIANG, YEN & BRIGGS, YANG	<u>Tommy and Dee-Dee</u> : The way in which Chinese and American boys are similar.
LIN, T'UNG-YEN	<u>Design of Pretressed Concrete Structures</u>
LIN, YUTANG	<u>Chinatown Family</u>
LIN, YUTANG	<u>The Flight of the Innocent</u> : This suspense story tells of a freedom flight from Waichow, in Communist China to Hong Kong.
LIN, YUTANG	<u>From Pagan to Christian</u>
LIN, YUTANG	<u>My Country and My People</u>
LOH, ROBERT	<u>Escape From Red China</u> : Tells of author's disappointments by Mao Tse-Tung's new democracy and of his realization that life in Red China was a fool's paradise.
LORENZ, CLARRISA	<u>Junket to Japan</u> : A partly fictionalized account based on letters and a diary of Peter Bell, a junior high student who spent the summer of 1955 in Japan. Here he gained an affection and understanding of its people.
LOWE, PARDEE	<u>Father's Glorious Descendent</u>
MARTIN, PATRICIA	<u>The Rice Bowl Pet</u> : A San Francisco Chinese boy searches for a pet small enough to fit into a Chinese bowl.
MATSUI, HARU	<u>Restless Wave</u>
MICHENER, JAMES	<u>Hawaii</u>

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